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THE STUDENT AND HIS CHURCH

There is neither an individual nor a class within the Church that is exempted from the obligation of Catholic Action. Such Catholic Action is, as its very name implies, the realization in the complete activity and the life of a Catholic, of the principles of our faith. The word of God is truly "living and efficacious" and as such it must exercise its influence over life as a whole. Consequently, Catholic Action implies a real supremacy of supernatural motivation, in that all the manifestations and processes of life are subjected to the empire of Christ. It brings with this complete harmony, with the life and the doctrines of the Church, the unity and peace that are requisite for a life that is well ordered. Where there is Catholic Action, the life of faith and grace is not segregated from the rest of human activity, but affects and transmutes everything else into the thought and the acts of a vital Catholic. The partitioning of life and activity into separate and independent compartments is utterly incompatible with the state of adopted children of God.

It is quite evident that Catholic Action, or a complete Catholic life, brings special obligations and a special opportunity to the student, whether that student attends an institution of learning or not. To enter into Catholic Action, the student must live a Catholic life, precisely in so far as he is a student. His education must, in the last analysis, be a Catholic education. His mental life, or culture, must inevitably be, like every other portion of his activity, sincerely and truly Catholic. The very idea of Catholic Action is inconsistent with a divided mental life, with a portion that is subordinated to the demands of faith, and another that is, at least, unconcerned with it. The religious knowledge of the Catholic student must permeate and influence

the rest of his thought. Hence that religious thought, or the doctrine of his faith, must be well enough developed in his mind, to accomplish that purpose.

A Catholic student cannot be a sincere Catholic, cannot enter ardently and vitally into the life of the Church, unless his religious knowledge is proportionate to the rest of his intellectual life. He has to know enough about his religion to appreciate the place of religious knowledge in his life. Naturally, as his intellectual life is enriched and becomes more and more complex, its relations to religious knowledge become more complex also. Each new element of knowledge, or each new degree of perfection, is something else that must enter into the unity of Catholic perspective. The student has to know his doctrine well enough to place them in that perspective. In other words, there can be no Catholic Action without a grasp of Catholic doctrine sufficiently strong to motivate that action. And that doctrine can never be grasped well enough unless there is an understanding of the relations of that doctrine to all other portions of psychic life. These other portions of activity must be brought into contact with Christian doctrine if the requisite subordination and unity of Catholic Action can be brought about.

A Catholic advances in his knowledge of his religion, or grows in stature intellectually as a Catholic, by an increasing appreciation of the things of his faith. This can occur in two different ways. First of all he can come to an explicit understanding of a greater number of the dogmas of his faith, so that what formerly was believed only implicitly can now become the object of an explicit act of faith. His intellectual life is enriched in the possession of this truth in itself, and not merely as it is implied in the generality of the content of faith. The other means by which a man can advance along the lines of Catholic cultural development is by way of an appreciation of the virtualities contained in the individual articles of belief, and in the body of divine revelation as a whole. He begins to sound some of the depth of meaning in those propositions to which he assents on the authority of God. Gradually he becomes aware of the tremendous body of truths implied in the articles of his faith, and thereby he finds that faith replete with a new and vital consolation. There comes an appreciation of the value of that faith,

and of its quality of harmonizing and giving to a life that is otherwise far from satisfactory.

To obtain the sentiment of this "pax Christiana," the student, above all others, must apply himself to the consideration of theology. It is only in his application to this discipline that he can begin practically to realize the truth of this dictum of St. Thomas (In Boet. de Trin. III-1), because a man's perfection consists in his being joined to God, he must be attracted and led to God in every way possible, so that the intelligence can apply itself to the contemplation, and the reasoning process to the investigation of the things of God. We can say, then, that the Catholic student needs the study of Christian doctrine, or, more specifically, theology, because of the demands, not merely of his life, but of his mind itself.

Our present pontiff, His Holiness Pope Pius XI, explained that need with his usual energy and insight a few years ago. He was speaking to a group of college students who had achieved distinction in the course of religion in their own schools. He said:

"Not only is there a reason for having religious instruction in a university course, but that reason becomes proportionately stronger as the university instruction becomes greater in extent, more adequate, profound and complete, or perfect, in the manner implied in the very name of a university. What is it that happens in the case of other subjects, for example in the case of history or geography? In the primary schools, for the more elementary grades, they are reduced to a few notions, contained in the smallest sort of books, mere fascicles. Then, little by little the course grows in perfection. These pamphlets and little books become volumes, become many volumes. The material develops, and geography, for instance, becomes physical or political or ethnographical geography, and needs special courses. The university that treats of it all has special chairs of the history of geography and the like. Why is it that what has happened in the case of the other sciences cannot happen in the case of religious instruction?

"It should happen, and for all the more reason because this is the teaching of teachings, instruction about the matters that concern God and the soul, about the loftiest and the most precious things, those which represent the highest interests of humanity. The little catechism, that is in the beginning a pamphlet of a few pages, with questions and answers that are to be committed to memory, ought then to become a great book, a collection of great books, great in the true sense of the word,

like those volumes about which you have heard some mention, or at least some vague reference, the books that go to make up the summa of St. Thomas, the two 'Summae' together, theological and philosophical, a series of books, of volumes that are the most magnificent, splendid and profound that the hand of man has ever produced, although in a certain sense they can hardly be called human products. Well, what are these books, if not the catechism developed in all its realizations, the catechism brought to its maximum of development that has been given to it, at least up until now? Then you ought to desire this, and actually to accomplish it, that the catechism should grow as you grow yourselves; that it may become mature with you as you become mature, so that it can take a part that is ever more important in the conduct of your lives."

It is of books that the Holy Father speaks. The mental habits of the librarian, so brilliantly manifested in those days at the Ambrosian and at the Vatican libraries have never deserted him. But by those books he speaks of an intellectual development that the Catholic student must acquire, if he is to live a life that is truly and fully Catholic, if he is to enter into Catholic Action. There is an entire and obvious disproportion between the catechism in its earlier and primary stages and the mental development of the student. In the catechism itself there is nothing but an application or an adaptation of the truths of our faith, to minds that are necessarily immature. The teaching is molded to enter into the life of a pupil of the earlier grades of grammar school. A man who retained of, let us say, history, only a rather vague notion of what he had learned in the course of his grammar school education would most certainly not be qualified to act or to think in the capacity of an historian. If the ultimate success of life had a necessary connection with historical learning, that individual would be at least seriously handicapped.

As a matter of fact, history is not necessary for salvation. Still, if a man's knowledge grows, without the aid of some sort of an historical perspective, that man's cultural progress will suffer. His intellectual development demands at least an adequate appreciation of historical backgrounds. As Pope Pius points out, there is an infinitely greater reason in the case of religious learning. In the first place, religion, and consequently the knowledge of religion, is necessary for the attainment of his essential destiny. Moreover, because of its importance, it

demands a proportionate development in every well-balanced, cultural formation. Where there is an insufficient knowledge of religious doctrine, and for all the greater reason, where that knowledge is practically imperceptible, there will inevitably be a fatal lacuna in the cultural perfection of the individual. There is a certain deformity in the development of the man who has not a proportionate knowledge of the things that pertain to the essential facts of his life. The purpose of life, the means we are to use for the attainment of that purpose, the aids that are at our disposal, the way that life is to be lived—these things cannot be ignored with impunity. And they are ignored in the case of an individual who develops himself intellectually along other lines, without a like advance in the way of Catholic doctrine.

The catechism, as the Holy Father remarks, must grow with the individual. It must receive the development of which the individual is capable, and which he has the opportunity to acquire. In the case of any student, whether that man is in an educational institution or not, there is both the opportunity and the capacity for the acquisition of a perfected and completed knowledge of the truths of the little catechism. In the case of any student, the catechism must inevitably become theology.

Here again it is necessary to be specific. The knowledge of theology that is incumbent upon the student, the knowledge of which the Pope speaks, is theology in its completeness. It is distinctly not enough that the apologetic aspect be stressed, without at least a corresponding emphasis upon the scholastic and positive elements of the science. In this way, a great many of the texts that have been supplied to the students of our colleges are at fault. They present a course that is, on the one hand, purely apologetical in motivation, a demonstration of the inherent credibility of our dogma, and, on the other, a merely positive or material presentation of dogma.

The "systematic work of deducing the dogmas from the sources of faith, and of justifying these in the light of the doctrine of the church" (Schwane, *Histoire des Dogmes*, Vol. I, p. 24), is one of the functions of theology, or Catholic doctrine. It is decidedly not theology in its completeness. The main and essential part of the study of Catholic doctrine is the task of appreciating, to some little extent, the richness of the virtual content latent in

the body of God's revealed truth. It brings an ever-increasing awareness of the truth and the value inherent in that message. It is in this, what is properly the scholastic element of theology, that the catechism matures, as the Holy Father says that it should. The other elements, particularly the positive and the apologetic, derive their value for the individual student from whatever aid they can bring in the accomplishment of this task.

Scholastic theology, of the type of which the Pope mentioned, is concerned with drawing conclusions from the principles of faith. This it does with the object of achieving a more perfect possession of these principles, of the truths that God teaches us to aid us in the accomplishment of the purpose of our own lives. In this way it involves the process of which St. Thomas speaks, bringing the reason into contact with the divine. The contact is productive of the highest good of the individual, in so far as the reason is a human faculty capable of that contact, and demanding it for its own perfection, in the given circumstances of our elevation to the supernatural order, that contact will necessarily have a supernatural basis and motivation. It must be theological.

In the same way, it involves the necessary principle of Catholic Action, where the subject is capable of theological speculation. It is manifestly impossible that Catholic faith and Catholic principles can shine out and show themselves in a man's life and action, except in the case where those principles are really possessed. The first requisite of Catholic Action must be the proper understanding and appreciation of the truths of Catholic doctrine. And, evidently, the object of that appreciation must be the intimate content of Catholic faith, and not merely the aspect of rational credibility that the faith manifests.

For an appreciation of the Eucharistic life, for example, it is not enough to realize that the doctrine of the Eucharist was promised and preached by Our Lord Himself in the particular circumstances of the sermon at Capharnaum and at the Last Supper. It is not enough to know the references to the Gospel texts and to the Epistle of St. Paul where the teaching is given most plainly. Neither does it suffice that the Catholic student should be aware that the doctrine offers no contradictions to the dicta of a sane philosophy. What is of moment in this case is that the

student should know what the Sacrament and its reception really mean, what it is to receive the Body and the Blood of Jesus Christ Our Lord. What we can call a merely pietistic exposition has no particular value in this case. The doctrine and the reality are far too lofty and important to admit of any merely vague and colorless explanation. The student can find, through the process of meditation and appreciation of the content of scholastic theology, some concise indication of the reality of the Sacrament. He can learn what it is. He can begin to appreciate it more perfectly. He can, through the influence of that appreciation, find for it the primary place that it must have in his own life.

Thus theology in its essence, as opposed to theology merely in certain of its aspects, "opens new horizons to the student," as Father Cordovanni says. It can be for the student the basis of a life and an activity that are fully and ardently Catholic. Knowledge is essentially the principle of action. For the student, this knowledge of theology is requisite for a life that is truly and successfully Catholic.

For one reason or another, the very term "theology" is repellent to the average non-clerical student. Perhaps it is because it seems redolent of massive volumes in folio, replete with a Latin that is so concise and accurate that the renaissance scholars had to decry its inelegance rather than expend the time and trouble of understanding it. There are, for most students, vague and harassing memories of "*Libri Sententiarum*" *Summae*, *Quodlibeta*, and the ever-menacing "*Quaestiones Disputatae*." They have seen or heard references, again of the most vague sort, to Peter the Lombard, to St. Thomas, St. Bonaventure, to John Duns Scotus, Cajetan and to Suarez. They are firmly convinced that these men, however estimable they may have been in the society in which they moved, are absolutely unreadable today. Unconsciously they are prone to assign it to the specialist in antiquities, and to forget it.

Fortunately for Catholic culture, that attitude, so prevalent in America, is not by any means universal. In France, for instance, the works at the disposal of the young Catholic intellectual are pronouncedly theological in character and motivation. Even the reviews that are most in demand among the students

give a good portion of their space to articles that are professedly theological. Such institutions as "Les Etudes" and the brilliant "Revue des Jeunes" are always inclined to elucidate the content of Catholic revelation. In this way they have been invaluable to the cause of Catholic culture in their own country. They have been instrumental in forming an elite who are actively interested in the truths of their own religion. They have given them an understanding that was better than merely adequate of those truths. The striking success of that brilliant minority of Catholic intellectuals in France has been due almost entirely to the fact that, as a body, they have had a real knowledge and appreciation of the truths of our faith. They were enabled to exercise an action that was truly and intelligently Catholic by their grasp of theological truth.

Only recently one of these publications, the "Revue des Jeunes," published a series of translations of the "Summa Theologica" of St. Thomas Aquinas. Each treatise is contained in a separate volume, or, in the case of those which are more extended, a series of volumes. The books contain the original Latin of the work with a translation in very readable French. Appended in each is a series of notes by the editor, in each case one of the more distinguished professors of theology and philosophy in France. Obviously the work was never intended for the use of clerical students nor for the libraries of the professional theologians. It was issued for the ordinary student, of the other sciences and of the arts, men who wanted the best presentation of Catholic doctrine that has been given. Neither are the books adapted for use as classroom texts, except perhaps in individual instances. The venture has been a success—such a success, in fact, that about thirty volumes have appeared already. The particular class to whom the work was directed has signified that the publication was eminently desirable. Incidentally, with all the notes, and with the two texts, in the vernacular and in the original, each of the volumes is made to sell at what is less than a dollar, even in the terms of our depreciated currency.

That mentality is not confined to France. In Germany and in Italy particularly a generation of students conversant with the science of their faith is coming to the fore. The ideal of

Catholic Action can well be exemplified in these men. Conversant as they are in the field of Catholic thought, they can well be expected to make the influence of that thought felt throughout their own individual lives and in all the aspects of the lives of their own countries. If we are not as eminently successful in this country, it can only be because we are not sedulous enough in our insistence on Catholic study.

As a matter of fact, there are numerous works at the disposal of the modern American Catholic for his task of appreciating the content of Catholic teaching. Unfortunately, too many of them are translations, written consequently with a mentality other than the American in mind. Our own products are inclined to lose in value because of a trend to make everything easy, to simplify to excess. Too many of them warn the reader in their prefaces that they are not going into theological and metaphysical niceties, but that the doctrine will be explained in terms readily understandable by any reader. In their anxiety to appeal to every class, they reach none, at least with any degree of efficiency. But, withal, there is a serious and growing tendency to bring the intimate truths of Catholic doctrine to the attention of the American student. Only in this way can we hope to see the ideal of Catholic Action attained by the educated portions of American Catholics. And in our case the necessity is even greater than it is elsewhere.

After all, Catholic Action, properly understood, can only mean a life inspired in its entirety by those principles that God has revealed to us by His Son, and that He proposes to us through the instrumentality of the Catholic Church. It is the fullness a life that is interior, the life *par excellence* of sanctifying grace. Catholic Action implies the strength of Catholic teaching, in that it illuminates and permeates the entire activity of a Christian, raising that activity to efficiency on a plane that is more than natural.

This Catholic Action is not only the expression of the fullness and the integrity of Catholic life, but it is directed specifically against what might be the most dangerous of the tendencies of the present age. The most serious threat against the supremacy of Christ, and consequently against the attainment of our divine destiny today, is the tendency to dissociate religion from the rest

of man's activity. Just at present there is a tendency to reintegrate life, to attempt to give it a valid interpretation on other than religious grounds. That movement is particularly manifest in the writings of that European philosopher who enjoys the greatest influence among his non-scholastic compeers, Edmund Husserl. The step is in the proper direction, but it is vitiated by its failure to take into account the only Reality in terms of which any unity and meaning of life can be achieved. The insistence on Catholic Action serves to counteract this error and its more crass predecessor, the consideration of life and activity as divided into separate and mutually independent compartments.

The Catholic student and intellectual can do his part in counteracting this destructive tendency, in proportion to his familiarity with his own doctrine, with the development in his own mind of the truths that he holds on divine faith. If he wishes to obtain that appreciation and enter into the consideration of theology, he must not be deterred by the prospect of intellectual labor. The word of the Holy Father is evidence enough of that fact. The work of obtaining a grasp of theology demands even a greater effort than the mastery of the other sciences. It is based on the content of divine revelation, a body of truth that is unattainable by the unaided efforts of reason. It is a study preeminently of the intimate life of the Godhead and of the personal activity of the Creator, something that Sacred Scripture tells us has been hidden from the constitution of the world. Consequently, the student cannot hope for any adequate appreciation from works whose chief claim to recognition is the facility of the explanation they offer. Neither can he expect any sort of temporal gain to come from this study. If Aristotle could claim, as the proudest prerogative of his First Philosophy, that it was, in every sense of the term, a liberal discipline, this is all the more true with regard to theology. Above all other mental endowments, it is something good and desirable in itself, and as such it is to be desired and attained.

Neither can a Catholic student afford to limit his investigation to what are sometimes euphemistically known as "questions of the day." If a man is well versed, let us say, in the teaching of the Church with regard to social justice, that knowledge would still be incomplete and imperfect from a theological point of

view unless he had also a proper view of the perspective and place of that doctrine in the body of Catholic teaching. The primary and fundamental need is a knowledge of dogmatic theology and the fundamental principles of Catholic morals. With that knowledge, the Catholic student can take his part in the development of Catholic Action.

As for the initiative of bringing the American students to a better knowledge of the truths of their religion, it rests with the clergy. Like every other branch of intellectual endeavor, the study of theology is primarily a social concern. Study clubs offer one means. The inclusion of well-developed courses of theology open to all the students at our higher institutions of learning is another. As Father Anselme Longpré remarks, there must be some sort of supervision by one who is already versed in the Sacred Science if any kind of success is to be gained (*La Culture Intellectuelle Religieuse*, Montreal, 1933, p. 30). There is no work that the American clergy could do that would be productive of better results.

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SCORING OBJECTIVE TESTS

One of the advantages claimed for objective tests is the accuracy with which they can be marked. These tests are generally constructed so that the results obtained are entirely independent of the personal equation of the scorer. The elimination of variations due to different standards, fatigue, bias, and distractions should yield complete objectivity. It is quite impossible to secure agreement among several persons scoring the same essay examination. But the objectivity of the newer tests frequently entails other mistakes that are often large enough to impair seriously the value of the results. These errors in the marking are occasionally as large as the variable errors involved in the marking of essay examinations. However, the errors in marking objective tests can be eliminated completely since they are due to accidental conditions rather than to qualities inherent in the tests themselves. The principal causes are failure to observe the rules provided and carelessness.

The inaccuracy of marking objective tests has received some attention. Dearborn and Smith (1) found that only 142 out of 530 group intelligence tests were scored correctly. Thus, approximately 75 per cent of the papers contained at least one error in the scoring. Although large errors such as those of ten months of mental age were comparatively rare, the net effect of the rescoring was to change the mean by 1.6 months. This may appear to be negligible as far as ordinary purposes are concerned, but the large number of variable errors would distort any other statistical measure. The toleration of any errors may encourage further carelessness. Studies involving comparisons of small differences would be completely invalidated if the initial scores were used. The study by Dearborn and Smith was based on the results of rescoring exercises, some of which were not completely objective in form. The authors ascribe the majority of the mistakes to faulty standards of marking in spite of the specific directions provided with the test. But errors of scoring are found also in tests that are as objective as any that can be constructed. Although mistakes are more likely to occur when there is room for differences of opinion, such subjectivity of scoring does not account for all the errors that are committed.

Herbst (2) had 3,569 Monroe Silent Reading Tests rescored with the following results:

1. 93.64 per cent of the papers were scored correctly.
2. 23.60 per cent of the teachers made no errors in correcting the tests or in tabulating the results.
3. 12.00 per cent of the tables of distributions contained errors.
4. The percentages of correct papers varied between 85.3 and 98.6 among the schools where the tests were given.

Herbst points out that three out of every four teachers made some mistakes, the majority of which were not serious. However, the Monroe Silent Reading Test is one of the simplest tests to score, and the fact that there were any errors at all does not commend the accuracy of those who marked the papers. Many of the sources of the common mistakes are not found in the arrangement of the Monroe test. There is no possibility, for example, of mistakes arising from errors in adding the scores of several exercises. The fact that 75 per cent of the teachers made some errors does not produce much confidence in the results of tests that were given and scored under similar circumstances. The fact that approximately 94 per cent of the papers were scored correctly is an indication that the other figures convey a somewhat misleading impression.

Pintner (3) filled out two blank copies of the National Intelligence Test with such answers as occur frequently and which involve some difficulty in marking. These papers were reproduced and marked by students in several classes in educational measurements. The true values of the papers were determined by having them scored by several experts. The variations in the scores obtained by the students are shown by the ranges and the quartile deviations.

FORM 1			FORM 2		
True value = 66			True value = 74		
N	Group	Range	Group	Range	N
50	1923	45-71			
46	1924	33-82	1924	62-79	42
42	1925	3-85	1925	58-90	38
138	Total	3-85	Total	58-90	80
138	Q	3.5	Q	3.25	80

As Pintner states, these forms include an accumulation of the ambiguous responses that children give and hence provide much

more difficult problems of scoring than are ordinarily encountered. The variations show the need of instruction for carelessness can be eliminated in this case as a source of the variations. Some of the extreme scores such as those of 3 and 85 are obviously unrepresentative, but the median deviation of the marks is 3.5 for the first form of the test. This device of Pinter's would be valuable in training students how to handle the scoring problems that arise in connection with group tests.

None of these studies is comparable with the present discussion of the mistakes encountered in scoring group intelligence and achievement examinations. The studies referred to indicate that it is necessary to exercise great caution in correcting objective tests and to have them rescored, preferably by different persons, to achieve dependable results.

Various sets of tests which were corrected were, as a matter of routine, rescored by different persons. The differences and their causes have been tabulated to demonstrate the frequencies of mistakes and the principal factors underlying them. The examples have been taken more or less at random, but they represent different situations such as the correcting of achievement tests by persons who have not had any instruction in measurements but who are familiar with the content of the subject with which the test deals.

Of 472 algebra achievement tests, scored by teachers of the subject, only 196 were without mistakes of any kind. Fifty-eight per cent of the papers contained at least one mistake in the scoring, and in many cases the errors were large. The distribution of the errors is given in Table 1. A positive error means that the given score was higher than it should have been. It will be noted that mistakes of underscoring were much more numerous than were positive errors. Since the mean scores were approximately 14, it will be seen that many of the errors were proportionately large.

Table 2 shows the mistakes involved in correcting 133 Terman group intelligence tests. Of these only 42 were scored correctly. Nine involved compensating errors. In all, 68 per cent of the papers involved some mistake. The total number of mistakes in the 133 papers was 267 or an average of two per test. In most cases the errors were small, but small errors are as unnecessary

TABLE 1—*Frequencies of Mistakes of Scoring 472 Tests of Achievement in Algebra*

Error	Frequencies		Total
	+	—	
18		1	1
17		0	0
16		0	0
15		1	1
14		3	3
13		4	4
12		6	6
11		5	5
10		6	6
9		9	9
8		9	9
7	3	12	15
6	0	13	13
5	1	7	8
4	2	7	9
3	4	19	23
2	12	18	30
1	56	78	134
0			196
Totals	78	198	472

TABLE 2—*Differences between Initial and Corrected Total Scores of 133 Terman Group Intelligence Tests*

Differences	Frequencies		Total
	+	—	
8 or more	5	3	8
7	3	4	7
6	2	1	3
5	4	1	5
4	9	3	12
3	4	3	7
2	10	10	20
1	10	10	20
0	42
Compensating errors	9
Totals	47	35	133

as any other kind. The dependability of group tests is not great enough to tolerate mistakes of scoring which could be readily eliminated with the exercise of moderate carefulness.

It has been remarked that the mistakes are generally small, and it might be inferred that they would balance, leaving such measures as the average undisturbed. This is not the case, however, for the trend is definitely towards underscoring. Some of the errors are large enough to change the whole significance of the results even if individual measures are relatively unimpor-

tant. Table 3 contains the means and standard deviations of the initial and corrected scores of several series of algebra tests. These tests had been corrected by teachers of the subject and were rescored in strict conformity with the instructions. The differences between the initial and corrected means of the tests in School A are comparatively small, but in School B the changes are very great. The outstanding difference occurs in Test 2, in which the rescoring of the test raised the mean from 8.73 to 17.17. This, of course, affected the total score, which was changed from 22.68 to 31.83. The errors are sufficient to change the meaning of all of the results in School B. The discrepancies between the initial and corrected standard deviations would destroy the validity of all measures derived from them. If any study of teaching methods had utilized the initial values, the conclusions would necessarily have been wholly unrelated to the actual facts.

The fact that these tests were scored by teachers of the subject indicates that familiarity with the subject matter is not a guarantee of accuracy in marking tests. It will be noted, too, that there was consistent underscoring. The errors were variable rather than constant and seemed to have originated in standards of performance not demanded by the test itself.

The question naturally arises of the causes of the common and serious mistakes that arise. The immediate causes of the errors for several series of tests are shown in Tables 4 and 5. Table 4 contains a classification of the mistakes made in scoring 122 New Stanford Achievement Examinations that had been given in the seventh and eighth grades. The principal cause of the mistakes was the crediting of wrong answers. Only a third as many

TABLE 3—Initial and Corrected Scores of Achievement Tests

School	Test	N	Initial		Corrected	
			M	S. D.	M	S. D.
A	1	60	13.73	1.91	13.83	1.83
A	2	60	15.73	6.27	15.37	6.79
A	1 & 2	60	29.37	6.76	29.10	7.31
A	3	59	11.29	2.54	11.51	2.02
A	4	59	11.01	6.20	11.31	6.19
A	3 & 4	59	21.20	7.30	21.41	7.22
B	1	63	14.06	1.85	14.62	1.94
B	2	63	8.73	2.63	17.17	5.31
B	1 & 2	63	22.68	3.45	31.83	6.36
B	3	53	12.68	2.47	12.38	2.48
B	4	53	10.20	6.25	13.41	5.60
B	3 & 4	53	22.88	7.48	25.52	6.67

TABLE 4—*Classifications of Mistakes in Scoring Two Groups of Stanford Achievement Examinations. Grade 8, 68 papers; Grade 7, 54 papers*

<i>Errors</i>	<i>Grade 7</i>	<i>Grade 8</i>	<i>Total</i>
Items marked wrong when right.....	11	32	43
Items marked right when wrong.....	29	91	120
Omitted items marked as wrong.....	2	1	3
Omitted items marked as right.....	1	1	2
Mistakes in addition.....	11	27	38
Mistakes in subtraction.....	1	3	4
Errors in transferring scores.....	1	..	1
Differences of opinion.....	14	11	25
Right answer marked omitted.....	2	..	2
Items not corrected.....	..	34	34
Totals	72	200	272

errors occurred in marking right answers wrong. There were forty-three mistakes in such matters as adding the number of correct responses, adding the scores to obtain the total score, subtraction, and transferring the scores to the summary. All of these mistakes could have been eliminated with the exercise of greater care. Since these tests covered elementary school-subject matter, the errors cannot be traced to any such difficulties as might arise in connection with lack of familiarity with the scope of the instruction that the classes have received.

Table 5 contains a classification of the mistakes made in scoring two series of group intelligence tests. There were 306 errors in 141 tests, an average of over two errors per paper. Most of them were small, although occasionally a large error was contributed by a mistake in totalling the scores of the separate exercises. The errors are largely omissions of correct responses and scoring incorrect answers as correct. The characteristic errors of these series of tests are different from those in the other series.

TABLE 5—*Mistakes in Scoring Terman and Otis Group Intelligence Tests*

<i>Mistakes</i>	<i>Terman N = 66</i>	<i>Otis N = 75</i>	<i>Total 141</i>
Omission of correct items.....	11	100	111
Marking incorrect items as correct.....	50	34	84
Marking correct items as wrong.....	22	7	29
Scoring omitted items as wrong.....	13	..	13
Mistakes in arithmetic.....	22	22	44
Errors in transferring scores.....	..	10	10
Counting as correct items having more or less than number of required answers....	4	3	7
Scoring omitted items as correct.....	2	1	3
Omission of wrong item in T-F tests.....	2	..	2
Failing to multiply by constant to obtain score	1	..	1
Negative scores in T-F tests.....	2	..	2
Total	129	177	306

Of course, there will be as many kinds of errors as there are opportunities for them to occur unless preventive measures in the way of adequate instruction can be provided.

The majority of the mistakes are due to carelessness. Such errors as those of arithmetic, marking wrong answers as right and correct answers as wrong, can be traced to nothing else than carelessness. They are manifestly not due to lack of familiarity with the matter nor to any unique difficulties involved in the scoring as such. The marking of objective tests is a very tedious activity. The routine encourages distractions with resulting decrease of accuracy. It is relatively easy to commit errors that would not occur at all in any work that involved concentration.

Some of the mistakes, but not many, are due to failure to read the instructions carefully. Although most tests are corrected in the same way, there are sometimes special rules governing such matters as the counting of omitted items in true-false tests and the form in which the correct answer is to be indicated. A few tests involve interpretations and judgment. Thus, completion tests often provide opportunities for variations in the responses some of which cannot be identified as categorically correct or wrong. The spelling tests involve writing and differences of opinion as to the intention of the pupil. But errors of these types are not nearly as common as those due to carelessness.

The remedies for the large numbers of errors in correcting tests are indicated by the causes underlying these mistakes. To combat carelessness requires stressing accuracy rather than speed in correcting tests and cultivating more conscientious attitudes towards the work. It is improbable that those who have made such mistakes are aware of the fact. The realization that errors occur very frequently would undoubtedly have some beneficial effect on the accuracy of the scoring. The purposes to which the test results are applied demand great care in all phases of the work. The apparent simplicity of the task of correcting tests misleads many persons into habits of carelessness that would not be countenanced if they had any realization of the results. Tests should always be rescored even when the first scoring has been done very carefully, for it is probably impossible to exclude every mistake in such routine activities. The checking of the initial results can be based on a sample, but it seems preferable to rescore all the papers.

Mistakes due to unfamiliarity with the directions are not as numerous as those due to carelessness, but they are inexcusable. The directions are usually brief and specific. The time necessary to master them is only a small fraction of the total time and would be repaid by the improvement in the accuracy of the results. Nevertheless, many persist in attempting to correct tests on the basis of their confidence in their experience without verifying the applicability of the conventional rules to a test that is new to them.

The most profitable method of preventing mistakes arising from misunderstanding of the instructions, would be to provide students and others with copies of a test filled out with answers that may occasion some difficulty. This would provide each person with examples of the troublesome responses and insure agreement among the scorers with regard to ambiguous answers. Attention should be directed to the most common types of scoring mistakes. Some improvement can be achieved by insisting that all items be marked, the correct ones with a plus sign, the wrong items with a minus sign, and omitted items with a zero. This slows down the work and eliminates many of the mistakes resulting from attempting to proceed more rapidly than accuracy will permit. It offers a check through comparison of the total number of checked items with the number of questions in the test. It would not, of course, eliminate such mistakes as marking correct items as wrong, but it will reduce the tendency since such errors are due mainly to haste.

The only adequate remedy is the development of a more conscientious attitude regarding the work. Any activity that is regarded as tediously routine is not likely to excite concentration and care. Since many who correct tests have no personal interest in the accuracy of the results, it becomes necessary to resort to other motives to eliminate mistakes.

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The Catholic University of America.

J. EDWARD RAUTH.

A LITERARY MICROCOSM

The frontispiece of a splendid historical periodical—*Bulletin des Recherches Historiques*—bears an imprint of the seal of the Province of Quebec, with the legend: *Je me souviens*, and beneath the title is a distich:

"O notre Histoire, écrin de perles ignorées
Je baise avec amour tes pages vénérées"

which summarizes the story of the land which has had a story of literary achievements that is incomparable, excepting, perhaps, the story of medieval Iceland or that of Ireland during the early centuries of the Christian era.

Americans seem to know little of the history of French Canada, and only within recent years have they in appreciable numbers crossed the frontier that is unlike any other international boundary: it has neither a fort nor a military guard to indicate that you are entering a territory whose flag is the only reminder that you are within the jurisdiction of an alien power. Singularly enough, a recently published romance, *Shadows on the Rock*, seems to have "revealed" French Canada to many Americans. May I say, however, that Willa Cather's volume says really little of the *vie intime* of French Canadians.

During the past summer I happened to spend several weeks at *Trois Rivières* while the city (the second oldest in the Dominion) was celebrating its tercentenary. I met there many American visitors, many of whom were teachers, and I heard frequent exclamations of amazement that so much pageantry could have been so excellently staged and enacted by the young folk of a city which has a population of about 40,000. Many asked the secret; but they soon discovered that the Trifluvians were proud of their ancestry and the great achievements of their forbears.

For weeks prior to the actual celebration there might be seen on parade through the city streets tiny tots and sedate elders garbed in ancestral costume; banks, business places and homes were bedecked with bunting and decorated with the escutcheons of departments in France whence came the ancestors of the Trifluvians. Church dignitaries and civil officials lent aid, financial and otherwise, to make the occasion memorable. *Trois Rivières*

(the citizens do not call it Three Rivers, by the way) has much to be proud of. Here, in 1616, was established in New France the first school of which there is record in Canadian history; here were born some of the greatest explorers of the seventeenth century; here lived many distinguished soldiers, and *voyageurs* who left the literal imprints of their footsteps on the geographical chart of North America, such as Nicolet, Pepin, Laverendye, Radisson, and Desgroseillers.

When you cross the St. Lawrence you are confronted with a phenomenon which contradicts the accepted lessons of history, for were it to accord with these, then the English conquerers who in 1763 officially replaced the *fleur-de-lys* with the St. George's cross should have assimilated a conquered race. But French Canadians were never assimilated (they were never "conquered" in the usual acceptation of the term). They numbered about 60,000 at the time of the Cession, increased and multiplied, now number more than three millions, and have become a mighty force in the Canadian land. Not content with physical and economic advancement, French Canadians have gone even further and have founded a literary microcosm of their own—created a literature with a color, form and flavor all its own, which in itself must be considered a greater marvel even than their material advancement.

In addition, "French Canadians have evolved an *élite* of great distinction, represented by various groups and individuals, where the social spirit is very strong, and where the atmosphere is impregnated with a delightful social refinement." This refinement is evident even amongst the rural population, but, naturally, "is especially choice in the realm which excels in general ideas and in the art of conversation. There is refinement and dignified diction among the ecclesiastics, the professors of colleges and universities, as well as among individuals who have been elevated to important national services."

Whence came the French Canadians? They came from different sections of France, from Brittany, Normandy, Maine, Anjou, Touraine, Poitou, Guienne. Contrary to the belief of most Americans, you do not find a *patois* among the educated classes in French Canada. One reason is that nearly all the women who came from France were educated; and another de-

rives from the fact that schools for women were established in the colony as early as 1639. It is true, also, that the language spoken by the educated classes in Quebec differs little from that spoken by persons of the same degree of education in France; cultivated persons use good, and uneducated persons use bad French in Canada as well as in France. This is not an unusual occurrence as regards language; even in our own land we find greater varieties of English than there are differences in the French language as spoken by people in French Canada. It is quite apparent to most of us that the language of Emerson and Lowell has been so degraded as to be unrecognizable. There was perhaps more than humor in a remark made once by Artemus Ward that he "spoke seven different languages, that of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, and Delaware."

As early as the late seventeenth century there was a good deal of culture centering around the city of Quebec. Nor should we wonder at this, since we know that theatricals of a high order were common occurrences at that time in the city; and for decades before the Puritans of New England or the Cavaliers of Virginia had made much advance in this direction classical education had made great forward strides in Quebec. In fact, French genius and French taste on the banks of the St. Lawrence differed little in those days from French culture on the banks of the Seine and the Loire.

There is a mine of inspiration in the history of French Canada; and its literature blossoms from three centuries of discovery and settlement, represented by Cartier, Champlain, and de Maisonneuve; of heroism, represented by Dollard des Ormeaux and Madeleine Verchères; of daring adventure, as exemplified by Joliet and LaSalle; of apostleship and martyrdom which added to the roll of Saints Brébeuf, Lalemant, Garnier, Jogues, and others whose canonization is still fresh in memory. Bracq says: "It is amazing that this people with their colonial disabilities should have produced so much that has real value, though their literature is a concomitant of their life rather than its expression. . . . Especially in two fields French Canadians have attained real superiority—their history and their poetry—both of which have all along given body and beauty to every expression

of the national mind" (*Evolution of French Canada*, p. 334). He says further: "To gauge the importance of this literature the English student must not look for the peculiar qualities of his own, but for clearness, definiteness, refinement, the gift of French style, unity of tone, exaltation of intelligence over emotions, the predominance of the social instinct, a tendency to retrospective vision, a similarity of themes and the short range of subjects. He will find above all national loyalty, aristocratic tendencies, the constant aim to give an aesthetic vesture to thought" (*Op. cit.*, p. 348).

It is quite significant that French Canadian literature has received much commendation from the French Academy; and numerous works have been "crowned" by this famous literary institution; and, as Bracq says, this must be regarded as a great achievement because they have seldom "brought material compensation to authors, who have humorously applied to themselves Léon Gozlan's verses:

"Aux petits des oiseaux(Dieu) donne la pâture
Mais sa bonté s'arrête à la littérature."

Possibly no phases of literary development presuppose more intellectual vigor in a young country than history and biography; French Canadians have been eminent in both. The reason may be found in the fact that French Canada is rich in documents bearing upon North American life. Father Ragenau, a Jesuit, was the first to mention Niagara Falls, and Father Hennepin, a Recollect, the first to visit and describe them. The oldest description of New York was written by Father Jogues. The list of similar achievements is a lengthy one. Pierre Georges Roy, the archivist of the Province of Quebec, has published several volumes of what will be an extensive series of documents regarding the *ancien régime*; those relating solely to Quebec fill twenty-two volumes. This historic city has an immense array of documents preserved within its walls and contains numerous depositories where these documents may be consulted: there are several thousand documents in the archives of the episcopal palace, and others equally as important in the archives of Laval University. The documentary contents of the archives of the Province are enormous. Nor is this all; E. J. Massicotte, libra-

rian of the courthouse of Montreal, states that there are several thousand documents committed to his care.

French Canadian historians have done excellent work in their special field, notably Garneau, a layman, who, singularly enough, never had any training for this special sort of work. Yet he accomplished a great deal. His *Histoire du Canada* is justly regarded as an outstanding achievement. Ecclesiastics, however, have been the largest contributors to the historical and biographical accomplishments of French Canadians; and most of these were identified with the history department of Laval University.

A special place must be assigned to the Abbé Ferland, who for many years occupied the chair of history at this famous institution. Later came the Abbé Laverdière, of whom a secular critic wrote recently: "There was in him, though belonging to the secular clergy, the combination of Benedictine monk and stoic. When his edition of the works of Champlain was nearly ready, the plates and all the printed matter in sheets were destroyed by the printer's building. Laverdière, who had noticed a few errors in the text, seemed almost happy to add patience to patience, going over all his work again, using for his new edition proofs of the destroyed text which he had fortunately kept. All this activity was called forth, not by economic considerations, but by the desire to revive a remarkable past as a possible inspiration to the people, to increase historical learning, and kindle historical thinking which is even better, and above all to make an adequate inventory of their national life." To the Abbé Laverdière we are also indebted for the publication of *Le Journal des Jésuites*, which is, in a measure, an amplification of that marvelous collection, *Relations des Jésuites*, which has been rendered available to those who do not know French, in the admirable translation by Reuben Gold Thwaites.

To the chair of history in Laval there succeeded at a more recent date Monsignor Amdée Gosselin, whose most important work is *L'Instruction au Canada sous le régime français*. I regard it as an academic distinction that this learned prelate and myself were colleagues at Laval and we were disciples of that great professor of philosophy, who later became Archbishop of Regina, Most Rev. Oliver-Elzéard Mathieu. This chair of his-

tory has invariably been occupied by men of large caliber; and its present occupant, the Hon. Thomas Chapais, is a worthy peer of illustrious predecessors. His latest work, *Cours d'Histoire du Canada*, is admirably done and displays vast erudition, combined with fervor and emotion and scrupulous regard for accuracy.

In addition to the occupants of the chair of history at Laval there are many other historians of note who should receive mention here. Among these are Alfred D. DeCelles, Senator David, and Benjamin Sulte, and the Abbés Casgrain and Tanguay, all of whom hold a high place in Canadian literature. Sulte, a native of Trois Rivières, was both historian and poet, and untiring industry produced a voluminous harvest. During the celebration at Trois Rivières, to which allusion has already been made, a splendid monument was erected to his memory and great achievements. Both Abbé Casgrain and Abbé Tanguay did remarkable work in the field of history. The former's *Marie de l'Incarnation* is a delightful volume, while his *Pèlerinage au Pays d'Évangéline* is perfectly idyllic (it was crowned by the French Academy). Of Abbé Tanguay's work, *Dictionnaire généalogique des familles canadiennes*, perhaps the best criticism is expressed in this statement of Colby (*Canadian Types of the Old Régime*, p. 151): "No one can realize what the life of New France means until he has used this great work which goes back family by family, to the beginning, and follows the descent of the race until recent times."

From what we have stated it must be readily seen that French Canadians have always been jealous in preserving their ancient records. An author who is deeply versed in things Canadian says: "The truth is that there is more Canadian patriotism in Quebec than in any other province of the Dominion—if Canadian patriotism means a true appreciation of Canada's past and present—the preservation of her historical records and monuments—not the paltry rhetoric and swaggering idiocy of those who drain their throats from morn to eventide with shouts of 'The Old Flag' and its imperial piracies." It is this real patriotism that has made Quebec the richest literary portion of the Dominion, and it finds expression in innumerable ways, not only in its actual historical productions but even in the field of historical fiction and in its poetry.

As regards the former we may mention such writers as Sulte

(already noted as a great historian), DeGaspé, Faucher de St. Maurice, Marmette, Bourassa, and several women writers, among whom stands out prominently Mlle. Félicité Angers (known to the literary world as Laure Conan). *Les Anciens Canadiens*, by Philippe de Gaspé, is a historical novel through which runs a slender thread of fiction, and in the same category may be placed *François de Bienville*, by Marmette; *Jean Rivard*, by Gérin-Lajoie; *Jacques et Marie*, by Bourassa; and *Chez nos gens*, by Judge Adjutor Rivard.

Among the women writers, as already noted, Laure Conan occupies an eminent place, and her *L'Oublié*, and *Angélique de Montbrun* are excellent; the latter is regarded as her most perfect work. "Here," says a literary non-Catholic critic, "one finds the public spirit and ethics of the Ursulines of Quebec with whom the author studied." It is interesting to note the fact that all the French Canadian women who have won distinction in the field of Canadian literature, such as Laure Conan, Robertine Barry, Madame Dandurand, and others, are products of convent schools. Of them it has been written: "In their pages there is an assertion of an intense Catholicism, great earnestness, high domestic ideals, but expressed with more warmth, more spontaneity, more naturalness and more grace than utterances by men trained in cold, formal classicism. They are unconsciously exponents of tendencies moving away from literary traditions."

When we enter the field of poesy we find French Canadian authors at their best. It is a mirror of the people "replete with joy and beauty and the fine optimism of consecrated hearts." From the time of the formal cession of New France to Great Britain (1763) to the early days of the last century, French Canadians passed through a period of struggle, and their minds naturally turned toward the things of the spirit. Sulte tells us that in the beginning there was little individuality in the poetic work of French Canadians, for they lived on French literary traditions. A large poetic inspiration came with Octave Crémazie, who was born in the city of Quebec in 1830. His first poetic flights were severely criticized, and a comic paper of the time lampooned his work with the following sarcastic lines: "C'est de la prose où les vers sont mis" (playing upon the double meaning of *vers* (verses, and worms). This notwithstanding,

Crémazie continued to produce poems, and penned verses such as only a genuine poet could write. Some of this later work was of such quality that one of his poems is said to be worthy even of Lamartine.

There followed Crémazie a great number of French Canadian poets, among whom Louis Honoré Frechette stands preeminent; his productions mark a signal advance in French Canadian poetry. "His poetry is living, even though at times he touches only the surface of things. His treatment of intimate subjects, his home lays, or those devoted to his friends, are rich in emotion. His verses to children, or about children, are most tender." Just a single illustration, but it should be said that the translation does not accurately present the original:

"Fair children dowered with silvery voice,
Fresh as flowers of rarest choice
Cherubs in your joy so gay;
In your pretty dresses bright
Like to angels clad in light—
Reubens' dream in pencill'd ray

"O keep your trust forever strong,
Your childlike innocence of wrong;
These twain to you are given.
In danger's shadow find no rest
And, if your mother's heart is blest
You'll find your place in heaven."

Pamphile LeMay also ranks as a poet whose work is marked by excellent thought and diction; his sonnets have a rare finish. Among his notable achievements was a translation into French alexandrines of Longfellow's "Evangeline," and so well did he accomplish the task that Longfellow wrote him, saying that the translation had added to the worth of the poem.

It were a long story to discuss the work of the many brilliant poets who have appeared in French Canada during the last seventy-five years, some of them bearing English names; and we mention only Monsignor Camille Roy, Rector of Laval University, who is universally regarded as the outstanding literateur in French Canada at the present day. Monsignor Roy comes of a family which has several claims to distinction. In the Roy household there were twenty children, of whom

several entered religion. One of his brothers became Archbishop of Quebec, and, like Monsignor, was a distinguished man of letters. It was my privilege during my academic years to know the late Archbishop intimately, and may I state that I owe much of the knowledge of French which I possess to his gracious aid linguistically during those happy years. Monsignor Roy is adverse to publicity; but I cannot forbear this tribute to his ability (it is the tribute of a non-Catholic critic):

"He is foremost among those who have studied the French language historically and philologically. . . . Here we are in the presence of a man of large culture, a brilliant speaker with a choice enunciation, an earnest Catholic devoted to the highest interests of language and religion, a man well worth knowing. . . . His works are quite varied and important, but he is above all a conscientious critic. Monsignor Roy's literary works would fill much more than 'a five-foot shelf.'"

In this brief esquisse I have barely touched the surface of a terrain of broad expanse. Perhaps at some future day, if the Fates be propitious, I may return to this intriguing domain and examine it more minutely. In conclusion I quote from John Castell Hopkins (*French Canada and the St. Lawrence*, p. 341):

"French Canada has produced poetry that is in some respects the best which this continent has seen, and is not inferior in a general way to that of English Canada or the United States. It has developed a certain form of culture which has reacted upon its journalism and language and oratory; it has exhibited qualities of lightness and deftness of touch, simplicity and, at times, richness of style, which are French in the main, yet local to the soil in certain details."

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LATIN BY ALL MEANS—TAUGHT BY MEDIEVAL METHODS

In spite of the fact that strong and weighty arguments have been furnished in abundance supporting the teaching of Latin in secondary schools, there are still a large number unconvinced, and, as a result, the Latin classes, although proportionally larger than they were ten years back, are still comparatively small, especially in the third and fourth years. This latter fact seems to warrant further exercise of our persuasive powers and is my apology for writing the first half of this paper. As the patriotic soldier does not lay down his arms until the fortress is captured, so the advocates of the classics must continue the siege, either with newer and more deadly weapons, or, as is perhaps true in this case, with old devices made more effective by years of experience in the field.

In the treatment of this subject, my objective, as the title indicates, is twofold. First, to make a plea for a wider study of Latin in the secondary schools from a cultural point of view and, secondly, to advise that the evident unpopularity of Latin in either high school or college is due in large measure to faulty methods of teaching the subject in the earliest years, and to suggest a program of recommendation for the improvement of the same.

Among the results commonly claimed for the study of Latin, discipline and exactness of thought are quite generally acknowledged. That this discipline carries over into other fields of endeavor is also admitted. If these were the most important results of the study of Latin, most of us would say that like results may be obtained from the study of mathematics or science with a deal less drudgery and in less time. As a matter of fact, the disciplinary value is very secondary in comparison with the cultural value evident even in the rudiments of Latin. The very language itself seems to breathe forth a refining influence that is nowhere else to be found. As the foundation of the better part of the English language, it has exerted a greater influence on our civilization than any other factor in education. I say, "The better part" of our language, by which I mean that part of our vocabulary which is the language of higher thought.

The language of common life, the language of practical things is largely Anglo-Saxon or Gothic in origin.

To those ignorant of Latin, the words in the English language have only a present meaning which, of course, serves for all practical purposes. A knowledge of Latin, however, opens up a delightful passage more or less clear according to our grasp of the subject, which leads back through the centuries to the fountain head of religion, poetry, art, philosophy and tradition—to the very source of all our civilization. It gives a background at once so full of meaning that the English word in comparison is but as the husk to the kernel.

It has been well said that a man who does not understand Latin is like one who walks in a fog; his horizon is very close to him—he sees only the nearest thing clearly and a few steps away from him the outlines of things about him become indistinct or wholly lost. But the horizon of the Latin scholar extends far and wide throughout the ages of human history.

A great many subjects taught in our schools lead to culture but indirectly. Latin, on the other hand, imparts culture directly. This culture comes first of all from the associations which the Latin words themselves awaken, and also from the English words of Latin origin, the meaning of which has been enhanced by a knowledge of their history. No one doubts that a study of Latin and Greek classics in our colleges and higher seats of learning is productive of culture of the highest order; it is not this fact that I wish to emphasize, but that the study if even as much Latin as is found in the high school curriculum has a refining influence that no educator worthy of the name can afford to ignore.

The best argument for Latin in high school is the type of pupils who elect it. They are not so much the pupils with the highest mentality as they are those with the highest ideals. In Latin they find that which satisfies their thirst for something above and beyond the commonplace in life. A boy who has read Cicero's Orations in the original or the first six books of Vergil finds himself looking patronizingly on those of his companions who have been less fortunate.

We have had great men in the past and will, no doubt, have others in the future, the working influence of whose lives was

not the aesthetic training received from Latin or Greek. We have had great generals who marshalled conquering forces with such skill of maneuver that the whole face of Europe was changed. We have had powerful statesmen who by a masterful coup d'etat have emancipated nations, reconciled warring countries, and extended boundaries without resorting to arms. The leaders who planned the World War, as well as the scientists who invented the deadly devices by which cities were destroyed and our soldiers slain, were, I dare say, in this class.

On the other hand, could the great Cardinal Newman ever have attained in his writings that refinement of character which is mirrored in the lofty thought, in the matchless dignity of form and matter, and in the purity of his diction (in his writings) had he not been a classical scholar, fully cognizant of the beautiful metaphor which lies beneath the language of reflection and lofty sentiment? In the words of an admirer, "If philosophy makes philosophers, the thirty-eight volumes of Newman's works did they but lie within the beaten path of all, contain sufficient culture to leaven the commonplace in thought and action for all generations to come." Does anyone doubt the important part that a thorough knowledge of Latin played in that culture?

Spencer and his school argued that a dead language can have no value, no application to life. As a language Latin is dead, but as history it is no more entitled to rest in its grave than any other past event which has a vital bearing on the present. As we cannot fully understand or appreciate the present problems of any nation without knowledge of their past history, so we cannot grasp the full meaning of the words in the English language without a knowledge of their past history. And when that history puts us in possession of latent values of color and atmosphere which give us a taste for the worthwhile things of life, it fully repays us for any drudgery it may entail. For there must be "drudgery"; there is no royal road to the study of the Latin language. However, if it is properly taught a great deal of the student's difficulty will vanish and—that brings me to the second part of my discussion in which I propose to show that high school students would elect Latin in the second, third, and fourth years of their high school course if it were presented to them in a tangible way. Our modern methods of teaching Latin

are faulty. We would do better to go back to the methods of the old scholastics who got results. The only way to teach any language correctly, whether it be a dead or a living language, is by a method which will teach the students to interpret the author's thought as *expressed* without distorting the order of his words. Any other method is like teaching isolated facts of history without showing the relation they bear to each other or to other related facts.

Two processes enter into the preparation of a Latin assignment: getting the thought and translating. The first is the important process for the high school student. Teach him to follow the Latin order. Latin has sequence and it must be kept. Translate the words according to their form in the order they are written. The sense will come slowly at first, but in the end it is a saving of time. Nor is it necessary to translate every assignment aloud. Often ask the student to give the thought in his own words.

No one, unless he is a genius, can take up any language and translate it into beautiful English at once. And yet this is what we expect the pupils in our Caesar classes to do. First teach him to read and get the author's thought as it is given and the translation will follow. Too much time is given to translating into "beautiful English" and not enough time is given to getting the thought. Like Hamlet, it offends me to the soul to hear a teacher say, "First get your subject and then your verb." If she were honest she would add "and then juggle with these until you get the thought," for that is what it amounts to. Instead of reading what is written, a student thus taught will proceed to make over the Latin sentence before he tries to fathom its meaning thereby wasting much time and energy which will in no way help him with the sentences that follow. The same twisting and distorting must continue to be done until he learns to think Latin as it is written.

Conversation not about modern affairs but about Roman life is a great aid to this method and should be given a place in each day's recitation. Latin prose is excellent, but it cannot take the place of conversation, because writing is more or less mechanical and can be done according to rules without giving any drill in Latin.

As the years succeed we are finding more and more to be admired and imitated in medieval civilization. We are imitating their painting, their sculpture and their architecture. In the universities of the land scholastic philosophy has a larger following than is generally admitted. It has also come to the notice of scholars who study in European countries that medieval methods of teaching Latin obtain in the schools to a great extent, with the result that the European student listens to lectures in Latin and takes notes while the American who has had the same number of Latin courses is wondering what it is all about. My second suggestion is therefore that we not only imitate the medieval method of teaching Latin, but that we make use of the medieval Latin itself as a method, that is, as a stepping stone to classical Latin. It is high time that we came into the heritage which has been preserved for us.

As long as Medieval Latin was adjudged a corrupt form of classical Latin there was strong opposition among the educators of all classes and creeds to the introduction of it in any form into our schools. In 1852, when the French scholar Dubner edited a collection of patriotic texts, graded to serve all the schools of his country, he met with so little sympathy both within and without the Church that the texts were abandoned after a few years. More recent advocates of church Latin, whether of earlier or later works than that of the Fathers, have met with no greater success. However, since it is now quite generally admitted that Medieval Latin is not a decadent form of classical Latin but a new and potent language formulated by the church to fill a need, the possibilities of this language as an introduction to classical Latin are beginning to take shape. Let me explain: The Medieval Latin was a teachable Latin, the study of which might begin as early as the sixth grade. When the student has learned to read, write and speak this language as the Medieval student learned it, he will then be able to take up the classical Latin. By this time he has learned to think in Medieval Latin and according to the testimony of the humanists he will have little trouble in learning the new language. Erasmus read the classics with no preparation but a knowledge of church Latin. When the high school student is ready for Cicero and Vergil the reading will be easy, and more time may

be given to interpretation and appreciation, just as one studies Shakespeare, or Milton.

And what of the content of Medieval Latin, the great working language of the Church of the Middle Ages? Would the subject matter of Saint Jerome, of Saint Augustine, Prudentius, Tertullian, Lactantius, of Saint Ambrose and others be derogatory to the spirit of our system of Catholic school training? I shall answer that question by a brief summary of the origin and development of Medieval Latin.

By Medieval church Latin we mean the Latin in use among church men and scholars during the ages between the Fall of the Roman Empire and the Fall of the Grecian Empire of Constantine or, from the fifth to the fifteenth centuries. The Church departed from the classical Latin as an official language, not from choice but from necessity. First of all, a universal language was necessary for use in church councils and later in the universities where men from all countries of Europe mingled. This must be a spoken as well as a written language, which the highly inflected Latin could never be.

Another and vastly important reason for the adoption of a church language was the unfitness of a pagan language for all purposes of religion and Christian philosophy. The classical Latin might have served as an official language for governments in which it was and is rich in terms, likewise jurisprudence in which pagan Rome justly prided herself, but as an official ecclesiastical language, a language of Christian philosophy and literature, it was wholly deficient. The Roman pagan cult had very few characteristics of the Christian religion, hence the transferable terminology was negligible.

If then the Church would have a language in which churchmen from whatever country hailed could converse understandingly, she must formulate a language of her own. This she did, not in one day, but gradually. The result was a mystic language full of love, and faith—a language that voiced the ardor, the zeal and the self-immolation of the early Christians. Through the medium of this language the Christian apologists, Minucius, Felix, Tertullian, Cyprian and Lactantius expounded the truths of the new religion and confounded the enemies of the Church. By this language Saint Jerome conveyed the divinely inspired

thoughts of Holy Scripture to all succeeding generations, and Saint Hilary, Saint Ambrose and Saint Augustine wrote volumes of religious and philosophical essays. In later ages it served Saint Thomas Aquinas, Albertus Magnus and Saint Bernard to create their monuments of theology and spiritual reflections.

It was, as I have said, a growing, working language and was fast becoming a universal language in the universities when humanism struck its death blow. It demanded the classical and nothing but the classical. Had the humanist movement remained within the pale of the church, it is highly probable that Medieval Latin would have retained its popularity as a separate language. The new school flouted it as a vile corruption of classical Latin unfit for the ritual of the church. The result was that Medieval Latin lost its prestige in the universities just at the time that western Europe most needed a universal language in international affairs. They blindly abandoned the treasure they possessed and from that day to this we have been searching for a substitute. We have not yet found it, even in Esperanto.

What is to prevent our schools from reviving the Medieval Latin? Why can we not take it up where it was so ruthlessly cut off and transplant it in the new and fertile soil of a more tolerant age and watch it grow into a usable universal language, the mastery of which will put our students in the way of becoming the possessors of the culture of not only ancient civilization but medieval as well?

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MENTAL HYGIENE AS A PHASE OF PROGRESSIVE EDUCATION

Within the field of modern education, a potentially great movement is assuming an ever-increasing importance. This movement, progressive in nature, is epitomized by the term, *mental hygiene*. It is, however, neither a new type of education nor a new branch of psychology. Scattered principles of mental hygiene may be found in the history of all civilizations. It is rather the scientific formulation of these common-sense principles into a definite set of goals and purposes, and the systematic application of them through the educational process to life situations. Thus, mental hygiene is really the legatee of all the accumulated knowledge of both the sociological and psychological sciences. As such, it involves a comprehensive, positive and constructive program of education for the purpose of achieving a dual objective; namely, the prevention of mental disorders and the promotion of sane, healthful behavior.

Physical hygiene, which modern man has grasped so thoroughly in scope and adopted in practice, has for its purpose the development of a better tabernacle for the soul of man to inhabit. Yet a perfectly developed body is useless unless directed by a well-balanced and capable mind. Hence, mental hygiene has for its purpose the proper development and fitting coordination of the powers and functions of the mind. As physical hygiene strives to save and to prolong life, so mental hygiene seeks to prevent wasted lives and to take precautionary measures against mental and moral maladjustments. Based upon the principle of a sound mind in a healthy body, mental hygiene necessarily recognizes social ends and moral values as well as physical development and mental adjustment. Hence mental hygiene involves an organization, an evaluation and a management of the social, moral, physical and mental assets and liabilities of man. Mental hygiene seeks the functional unity and wholesome integration of the intellectual, volitional, and moral capacities; of the physical, social, and emotional characteristics of man. Its purpose is to guide education in the process of forming the complete man. Basically, therefore, it is concerned with the goal of all education and all culture, namely,

the proper development and refinement of human personality through the achievement of an effective and well-adjusted character.

Mental hygiene in order to be sound in principle and practice, in content and method, must be based upon a true view of *personality*. By this term is expressed all the characteristic qualities of man, which form his total constitution as a human being. These characteristic qualities include man's physical endowment, his intellectual capacity, his moral purpose, his volitional control, his aesthetic capabilities. The Christian view of human personality is that body and soul by their union form one nature, one self, one person, which is the subject of all the states, aims, and activities of complete life. Physically, the person is subject to all the laws of growth and development which govern life processes in general. Spiritually, the person is capable of thought, judgment, reasoning, and is capable also of controlling and governing his entire life through the volitional process. Body and soul cooperate in the performance of every act. This means that human behavior involves an interrelation and interdependence of physical and spiritual factors.

The proper development and refinement of human personality involves teaching how to live a life in such a way that every type of abnormality and maladjustment, great or small, may be prevented. Since the inability of the individual to adapt himself to life conditions is due to some imperfection either in the organization or in the functioning of his capacities, mental hygiene endeavors to cultivate in the individual:

1. The ability to adjust himself adequately to the situations of his environment.
2. The ability to live peaceably and justly in close contact with other human beings.
3. The ability under ordinary economic conditions to support himself.
4. The capacity to know and to observe the moral law.
5. The capacity to practice self control.
6. The capacity to achieve a suitable type of human excellence.

The proper time for the development of the principles and practices of mental hygiene is during childhood. The whole child goes to school, not merely his intellect. All the factors that

enter into his personality are, therefore, training, guidance, and direction while he is still plastic enough to be molded, guided, and directed. Hence the place of the school in developing personality is most significant. Early in school life it is possible to recognize the deviations, the weaknesses, the faulty reactions, the harmful influences that lead too frequently to mental disorder and sometimes to disaster in later life. The task of mental hygiene in the school is to strengthen the personal equipment of the child, to prevent social and moral failures, to prevent arrested and crippled personalities, as well as to promote health and happiness. Therefore, this mental hygiene movement gives to education a new significance in that it offers richer opportunities for helpfulness. Truly progressive education and sound mental hygiene should be inextricably woven together. Sound mental hygiene should permeate the entire progressive educational process, all the work and instruction, all the methods and discipline.

A system of mental hygiene which is sound in principle will enrich the fundamental philosophy of truly progressive education. A system of mental hygiene, sound in its practices, will enable education to play a more adequate rôle in the solution of present-day social and moral problems. These statements are true because there are no other factors in education which concern the school more intimately than the causes of, remedies for, and prevention of behavior disorders and mental difficulties among children. Education is beginning to realize that many of the abnormalities of adult life may be prevented if detected in their early stages. Education is beginning to realize also that the teacher occupies a most favorable position for accomplishing the earliest work, both in the detection of mental deviations and in the prevention of mental disturbances. Hence, mental hygiene as an aspect of truly progressive education is focussing attention upon the school as the best means of stemming the tide of the constantly increasing number of cases involving mental disturbances and behavior problems.

The teacher's part in this program is vital. It involves an insight into and an understanding of the nature and needs of individual pupils. This implies a knowledge of attitudes, of emotions and of the numerous other forces which may lead to

maladjustments among children. The teacher's task is to aid the child in achieving stability of character. The teacher's task is to aid in the development of self-sustained and self-controlled, normally balanced and disciplined individuals. This involves an understanding guidance of the processes of growth and development, in terms of character, which will enable the child to meet the stress and strain of life in a normal, healthy way. This means that no teacher is merely an instructor of mathematics, or of history, or of languages or of any particular subjects, but that the major responsibility of every teacher is the building of character. From the mental hygiene point of view, then, the most important functions of the teacher are to impart the moral guidance and to direct the spiritual training to which the child is entitled because of his nature. As such, mental hygiene involves the control, the regulation, and the guidance of all the factors that contribute to the acquisition of character.

A sound system of mental hygiene in its preventive program must stress two aspects of life in a particular manner. These are emotional stability and volitional control. No longer can education be content to have a child properly nourished, suitably clothed, intellectually stimulated, while at the same time it neglects the emotional and volitional phases of his training.

Emotional stability is a most highly desirable accomplishment, necessary for a thorough-going, well-rounded, successful life. Emotions play an important rôle in life, for to some degree they enter into practically all action, behavior, and conduct. They furnish many of the dominant motives, interests, and standards of life. They constitute the dynamics of life, giving to life not only its tone but also, in a large measure, its happiness or unhappiness. These facts, however, must not be over-estimated, but neither can they be ignored. One of the most difficult problems in mental hygiene is the control of the emotions. It is impossible to deprive a normal person of his emotional experiences. It would be unfortunate if it were possible. Only when an emotion becomes sufficiently strong to disturb the functioning of the organism and to affect power of decision does it become an evil force. The problem is for each individual to secure the proper balance between emotional expression and control. The task of mental hygiene in the school is to shape

educational motives and techniques so that they will make for such a healthy balance. To be strong and happy, the emotions must be kept under control. Hence, the school's task is to starve the undesirable emotions by lack of exercise and to foster the desirable, by exercise.

A certain amount of repression is essential and not in any way harmful to the individual. In fact, suppression keeps the emotions as helpful servants and prevents them from becoming masters. Suppression is necessary, further, because uncontrolled emotions often lead to serious mental disorders and behavior difficulties.

The meaning and values of life depend largely upon the acquisition of proper emotional responses. This importance of the emotions in behavior has not been fully and properly appreciated. It would be a great step forward if the school, by instituting proper mental hygiene methods and techniques, were to handle the problems of behavior with the same energy which has characterized its efforts to develop the intellectual, physical, and vocational capacities of the child.

The school's task from the mental hygiene point of view is to endeavor by wise guidance to direct the emotions into constructive activities. The ideal should be to develop individuals whose emotions are under control, who derive their greatest pleasure from the higher and finer things of life. This ideal can be achieved by using the emotions as instruments of good and by preventing them from becoming instruments of evil. This ideal can be achieved by the avoidance of all those unhealthy and pernicious emotional reactions which may become fixed in character.

The use of the will to control the emotions constitutes the essence of Christian spirit. The control of the emotions by the will is self-control. The way is direct and consists in setting clearly before the mind the desirability of acting from thought, from principles, from purposes rather than from impulses. This decision having been made, persistent and faithful adherence to it is required. Uncontrolled tendencies lead only to trouble, failure and maladjustment. The real importance of the will lies in the fact that its influence extends over all the capacities, powers and capabilities of man. It exercises both an impelling force and an inhibiting power.

At the present time, however, insufficient account is taken of the volitional factors in conduct. Educators have failed to recognize the will as the source of all achievement. Truly, the will keeps the intellect at work or permits it to idle; restrains unseemly emotions or permits them to overwhelm the individual; improves or neglects the opportunities which environment presents; realizes or neglects the capacity which heredity bestows. The will is thus the real guiding factor in the direction and fashioning of conduct, character and life.

The aim of a sound system of mental hygiene is the power of self-discipline which is the foundation of all successful living. However, in order to achieve this aim, a sound system of mental hygiene must be based upon a specific knowledge of human motivation, of the significance of attitudes, of the expression of emotion, of modes of conduct. Mental hygiene will receive a remarkable impetus when there is an increasing appreciation on the part of educators concerning the will as the source of human behavior and character; concerning the will as the integrating and unifying factor in man's life. Then it will be more generally recognized that many of the disintegrated personalities are individuals who have not grown up volitionally, for there are volitional imbeciles and morons just as there are intellectual imbeciles and morons.

Emotional stability and volitional control are stressed here particularly because workers in the field of mental hygiene, while they have been scrupulously careful of scientific details, nevertheless have not always been so scrupulous in regard to moral standards. The result is that at present mental hygiene lacks a really profound program. Present-day notions of personality and of character are too essentially materialistic. An irreligious or non-religious education takes no view of the innate dignity of man. This has been aided by a pragmatic philosophy of education which imparts a mere technical proficiency when man today really is in quest of spiritual values. The aims of education have been too barren, too immediate, too lacking in that larger and deeper view which brings a realization of wholeness, a sense of direction, a power of perspective and a feeling of harmony into living. The achievement of the integration of personality is made impossible by modern education which divorces man's spiritual interests from his intellectual interests. Education is

thus in danger of losing its soul, of sacrificing culture to material success, of prizing efficiency more than integrated personality. Mankind has found that the more closely religion interweaves itself with the texture of every-day living the greater is the individual's source of power for continuous self-mastery and integration.

In addition there are at the present time distinct limitations in the mental hygiene movement. Too many enthusiasts with ill-defined aims have been too presumptuous in their undertakings, and, as a result, many of the claims made for mental hygiene seem excessive. Likewise too many enthusiasts have been influenced by the recent onslaughts of the highly imaginative Freudian psychology with its utterly opinionated and unconfirmed doctrine that sex is the omnipotent driving force of life. Too often the approach to mental hygiene problems has been made by way of psychoanalysis which seeks to destroy valuable repressions and inhibitions which from time immemorial have been associated with virtue and character, which have also constituted most important means for regulating and socializing behavior. A sinister influence is exercised also by the extreme views of Behaviorism, which imply that consciousness is no part of human behavior, that man is a purely reflex automaton. Finally, the characteristic fallacy of contemporary education forms also a limitation to the possibilities of mental hygiene. This fallacy consists in considering man merely as an economic mechanism—as an efficient producer and a perfect consumer. This fallacy involves the present-day tendency to pass over the cultural resources of education; to substitute instrumental for intrinsic values in education. It involves also notions of happiness, of self-realization, of personal freedom which are apparently based upon the conviction that there are no eternal values.

All of these limitations are handicapping the growth and development of mental hygiene. A really profound program of mental hygiene in addition to preventive techniques, together with diagnostic procedures, along with its formulation of analytic methods, must develop a true understanding of life's processes based upon a correct working and workable philosophy of life.

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EDUCATIONAL NOTES

CATHOLICS, PROTESTANTS AND JEWS IN THE COLLEGES

For the first time information as to the percentage of Catholic, Protestant and Jewish teachers and students in a large number of American colleges and universities has been gathered by the Institute of Social and Religious Research. The detailed data will appear in a forthcoming volume entitled "Catholics, Protestants and Jews" which covers various aspects of relations among the three faiths in the United States and Canada. The most surprising discovery is the comparatively high proportion of Protestants and Jews in Catholic college faculties.

The figures returned by 23 Catholic colleges and universities show a total of 1,883 faculty members of whom 13.8 per cent are Protestants and 3.1 per cent are Jews. Their total student bodies number 30,607, of whom 10.8 per cent are Protestants and 15.4 per cent are Jews. The high Jewish percentage is due in considerable degree to the fact that in a college in Greater New York, having over 6,000 students, 56.7 per cent are Jews.

The 117 non-Catholic institutions reporting had 9,236 persons on their faculties, of whom 264 (2.9 per cent) are Catholics and 90 (1.0 per cent) are Jews. Seventeen State Universities averaged 3.1 per cent Catholics and 0.9 per cent Jews. The 63 Protestant denominational institutions averaged 0.5 per cent Catholics and 0.3 per cent Jews. The 37 other institutions averaged 1.7 per cent Catholics and 0.9 per cent Jews. As to proportion of Catholic and Jewish students in the regular 1932-33 sessions of 152 institutions reporting, the median percentages were Catholics 5.0 per cent and Jews 1.80 per cent.

NATIONAL YOUTH WEEK PROGRAM

Suggested programs for the annual observance of Youth Week, which will be held this year from April 27 to May 4, have just been issued by the National Youth Week Committee headquarters in Chicago. Many Catholic organizations throughout the country annually observe this national event.

Among the Catholics listed as members of the committee are: Miss Anne Sarachon Hooiey, president of the National Council

of Catholic Women; Martin H. Carmody, supreme knight of the Knights of Columbus, and William J. McGinley, supreme secretary of the Knights of Columbus.

The program suggests activities for each day in Youth Week. These activities are outlined as follows:

Youth Recognition Day, Youth Day in Churches, Youths' Vocational Day, Youth Day in Entertainment and Athletics, Youths' Health Day and Evening at Home, Youth Day in Schools, Youth Day in Citizenship, and Youth Day Out-of-Doors.

It is stated that the programs are generally designed to include boys and girls from about 10 to 18 years of age.

CATHOLIC STUDENTS' PEACE CONFERENCE

Under the sponsorship of the Catholic Association for International Peace, more than two hundred students from universities and colleges in New York, Pennsylvania, New Jersey, Maryland and the District of Columbia met on February 9th at the College of Notre Dame in Baltimore to discuss various phases of the peace problems in their relation to youth. This gathering was one of ten similar conferences being held in colleges in various sections of the country.

The moral causes of war, the ethics of war, excessive nationalism, the Church and World Peace were among the subjects presented at the morning session by students from Catholic University of America, Washington, D. C., College of Notre Dame of Maryland, Baltimore, Md., Loyola College, Baltimore, Md., Rosemont College, Rosemont, Pa., St. Mary's Seminary, Baltimore, Md., Trinity College, Washington, D. C. Enlivened discussion followed the addresses.

The luncheon session included a talk on "A Justifiable War" by Rev. C. G. Herzog, S.J., of Woodstock College, Maryland, an address on "Mexico and Catholic Interests" by Señorita Sophiadel Valle of Mexico City, and an account of "Our South American Neighbors" by Miss Anna Dill Gamble, of the Latin American Committee of the C. A. I. P.

Two very spirited talks marked the closing session of the Conference when Rev. R. A. McGowan, assistant director of the Social Action Department, N. C. W. C. assailed many of the vital issues endangering the Peace of our own and other coun-

tries, and Professor Parker T. Moon of Columbia University who presented the subject "Imperialism and War." Dr. Elizabeth Morrissey, professor of Economics at the College of Notre Dame, presided at this meeting.

Before peace can be assured, nationalism must be rooted out, said Father McGowan. The start of the fight against the notion "that America is the best country in the world and that it is always right" must be in the schools, he declared, clearing textbooks and courses of this type of thought.

"We do not have to look for such aberrations as we see now in Germany, or Italy or in Mexico to find this spirit," he continued. "Most of the propaganda against the World Court was the most blatant, pagan pharisaical type of glorification of ourselves and hatred for the rest of the world."

War rarely if ever is justified, he said. All peaceful means to avert it, such as arbitration, conciliation, judicial decision and boycott, should be exhausted before war is declared, he asserted. It is doubtful, he added, whether all possible means to prevent war ever have been used before armed conflicts in which the United States or other nations have taken part.

"The chief danger to peace," said Professor Moon, "is imperialism. It makes enemies by causing a nation to stress the economic need for expansion and leading nations to violate moral laws. The desire for colonies now is straining the relations of nations in Europe and Asia, and I feel that America's record of imperialism will be regretted some day." He mentioned American intervention in Nicaragua, Haiti, Panama and Mexico.

"We shall some day be ashamed of Theodore Roosevelt's boast that 'we took Panama,'" Dr. Moon declared. "We shall regret our sending armed forces into Mexico, which helped put in power the Government which now is making attacks on the Catholic Church."

Both he and Father McGowan recommended education of citizens, partly through such agencies as the Catholic Association for International Peace, as the most certain way to prevent war.

FEDERAL RADIO COMMISSION REJECTS PLAN FOR EXTENSION OF TIME OF CULTURAL PROGRAMS

The Federal Communications Commission has recommended to Congress that "at this time no fixed percentage of radio broad-

cast facilities be allocated by statute to particular types or kinds of non-profit radio programs or to persons identified with particular types or kinds of non-profit activities."

The recommendation is contained in a report of the Commission's study of this proposal, made in compliance with a provision of the Communications Act of 1934.

"In order to offer constructive thought and assistance in accomplishing the wholesome ends sought to be attained by Congress in directing the submission of this report," the document states, "the Commission outlines a course of action which it will undertake at once and which it believes will accomplish these desirable ends.

"The Commission proposes to hold a national conference at an early date in Washington, at which time plans for mutual cooperation between broadcasters and non-profit organizations can be made, to the end of combining the educational experience of the educators with the program technique of the broadcasters, thereby better to serve the public interest. The conference should also consider such specific complaints as might be made by non-profit groups against the actions of commercial broadcasters in order that remedial measures may be taken if necessary."

It is stated that "broadcasting has a much more important part in the educational program of the country than has yet been found for it" and that the Commission intends "to assist in the determination of the rightful place of broadcasting in education and to see that it is used in that place."

SURVEY OF THE FIELD

Three buildings and the 11-acre campus of the former Kansas City University have been purchased by the Augustinian Recollect Fathers for a new seminary, the Most Rev. Francis Johannes, Bishop of Leavenworth, has announced. The institution, which will be known as St. Augustine's Mission College, will be both a minor and major seminary for the training of Spanish-speaking aspirants to the priesthood. It will be the second provincial motherhouse and novitiate for the United States of a Spanish-speaking religious order and the first of the order in this country. When the contemplated alterations are completed, the institution will have accommodations for 200 students. . . .

As a result of the American campaign for the decency in motion pictures, the "Lux Christiana" of Rome has decided to start the production of a series of good films, beginning with a subject on the Holy Places of the Christians, Jews and Moslems, showing the most characteristic ceremonies of each. In addition to portraying the religious life of the various communities, the company intends to give a general view of present-day Palestine. The first showing of the film will be at the Vatican. . . . A group of 43 students from colleges throughout the country assembled in the Nation's Capital February 1 as the first contingent in a program arranged by the National Institution of Public Affairs, which is sponsoring a movement to train young men and women who wish to gain knowledge of the practical operations of the Federal Government. . . . It is the plan of the institution, which is described as a "non-profit, non-partisan, non-political and self-governing organization, enjoying the cooperation of the Federal Government," to bring the students selected to Washington in groups. The second group, it is announced, will arrive March 1. The first contingent includes three students from the University of Notre Dame. . . . A study of the problems of financing the Catholic college has been approved by the Executive Committee of the Department of Colleges of the National Catholic Educational Association, according to a report released by the Rev. Dr. Maurice S. Sheehy, of the Catholic University of America, who is chairman of the Committee on Financing the Catholic College. A preliminary report of procedure was made at the meeting of the Department of Colleges of the N. C. E. A. at Atlanta, January 16. The study as outlined by Dr. Sheehy will include the following topics: the effects of the depression upon Catholic colleges; the financial management of Catholic colleges; policies in regard to reserves, investments, loans, expenditures, collections, financial publicity, and future plans. Subcommittees have been formed from the general Committee on Financing the Catholic College. Reports of the study will be made only to the colleges participating in the study. The committee consists of the following members: Dr. Sheehy, the Rev. Martin O'Connell, St. Ambrose College; the Very Rev. William M. Magee, S. J., president, Marquette University; the Rev. J. C. Bartley, O. S. A., Dean, School of Commerce, Villanova College; the Very Rev. Louis Gallagher, S. J.,

president, Boston College; the Very Rev. H. A. Constantineau, O. M. I., president, Our Lady of the Lake College; Sister M. Evelyn, dean, Rosary College; the Rev. Michael J. Higgins, C. M., Niagara University; J. Harvey Cain, Catholic University of America, and Frank Lloyd, University of Notre Dame. . . . Arrangements have been made for the synchronized conferences of the World Federation of Education Associations, the International Federation of Secondary Associations and the International Federation of Teachers' Associations (elementary), to be held at Oxford, England, from 10th to 17th of August, 1935. . . . The Tenth Annual Meeting of the American Association for Adult Education will be held in Milwaukee, Wis., May 20, 21, and 22. Headquarters will be at the Hotel Schroeder. There will be sessions on public schools as adult education centers; adult education in rural communities; adult education under public auspices; vocational education and adjustment for adults; rural library service; avocational interests of adults; training community leaders; readability; and mechanical aids to learning. . . . It is estimated by the Federal Office of Education that more than 833,000 students graduated from high school in 1931-32. There were 138,000 students graduated from first-degree courses in colleges. The Federal Office of Education also estimates that in 1932 there were 1,900,000 living college graduates and 8,100,000 living high school graduates who had not continued their education through college. The Statistical Summary announces that of every 1,000 persons 21 years of age and over in 1932, about 25 had college degrees and 109 had high school diplomas. . . . Forty Notre Dame students, under the direction of the St. Vincent de Paul Society, will assist the Federal Commission on Education Rehabilitation in conducting a survey in St. Joseph County, Ind., of physically disabled and unemployed people eligible to receive an education offered by the Government. An appropriation has been made by the Government for an Adult Rehabilitation Program under which physically disabled and unemployed persons will be given the choice of an academic or vocational education. They will be taught by unemployed teachers, who will be paid from FERA funds. The 40 Notre Dame students, who have offered their services in the work, will visit those persons and give them literacy tests. The results of the tests will be turned over to the Federal Commis-

sion. . . . The Rev. Charles Fries, O.S.B., secretary-treasurer of St. Bernard College, Cullman, Ala., for the last thirty years, died at St. Vincent's Hospital, Birmingham, Ala., January 27. Father Fries was born at Kittanning, Pa., July 13, 1872. He made his classical studies at St. Vincent's College, Latrobe, Pa. He came to St. Bernard and entered the novitiate in 1898. On March 12 of the following year he made his profession. He was ordained on May 9, 1892. In January, 1905, he was appointed secretary and treasurer of the institution. . . . The annual Missouri Catholic Educational Conference, under the auspices of the School of Education of St. Louis University, was held February 16. The program included a general session, presided over by Francis M. Crowley, Ph.D., Dean of the School of Education of St. Louis University, and a number of sectional meetings. Addresses were made by officials of St. Louis University and other prominent educators of Missouri. Among the problems discussed were Hearing and Speech Defects, Supervision, Art in Catholic Schools, Guidance, Modern Language Teaching, The Catholic Elementary School Principal, Social Studies, Difficulties of Adolescence, and Problem Children. . . . A booklet entitled, "Petroleum Products," presenting a list of commonly used oil products, a simplified refinery "flow chart" showing how they are made, and a map of the oil-producing areas of the United States, has been prepared by the American Petroleum Institute, 50 West 50th St., New York, N. Y. Two editions are available, the larger being printed in two colors on heavy paper suitable for framing. The smaller is intended for hand use. A copy of the larger edition, suitable for framing, will be sent gratis to teachers of classes interested in industrial subjects, and limited quantities of the smaller edition also will be made available. . . . A series of post-graduate cultural courses for priests has been inaugurated by the Graduate School of Duquesne University, Pittsburgh, the Very Rev. J. J. Callahan, C.S.Sp., president of the university, has announced. The project has the indorsement of the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and Chancellor of the university, who has written that "besides the cultural value which the courses possess, all of them have some practical value, and some of them are rich in their useful information that bears practically upon the lives of parish priests." Outstanding authorities are listed among the instructors. Subject matter of

the courses ranges from "Church Architecture" and "Reproduction, Heredity and Evolution; The Mechanism of the Creation and Propagation of Life" to "The Doctrine of Free Will" and "Topics in the Science of Comparative Religion in the Light of Archeological Discovery." The hours of the courses shall be adapted to the convenience of the attending priests, so that this work may not conflict with their pastoral duties, and the subject matter shall be selected primarily with a view to their special needs. For the beginning, it is proposed to offer but a few courses which shall be conducted by the several instructors in an intimate manner, the lecture method being occasionally exchanged for the colloquium or even for an altogether informal conversation. . . . "A dictionary has to be judged by (1) completeness of vocabulary, (2) clarity and fullness of definition, (3) etymology. As far as the two first requirements are concerned, no modern dictionary can compare with Webster's New International Dictionary. Look up the word *relativity* and you will find what amounts to a short chapter on Einstein's theory. All the latest political catchwords—*Fascist*, *Nazi*, and even *Zimmerwaldian*—are there, with a succinct account of their meaning and origin, not to mention the variously tinted shirts which have become so picturesque a feature of contemporary political imbecility. The new vocabulary of aviation, of the cinema, of wireless telegraphy, etc., is treated with a fullness which only the collaboration of numerous experts has made possible."

REVIEWS AND NOTICES

Manual of Devotion for Seminarists, by Very Rev. Francis A. Walsh, O.S.B., Ph.D. Washington, D. C.: Catholic Education Press, 1934. Pp. ix+195. Price \$1.10.

Dr. Walsh, Regent of the Seminary of the Catholic University of America, did not intend to compile a book of meditations or a prayer-book. The first three parts of his book are made up of facts and principles which ought to be well known to all seminarists, diocesan and regular. The fourth part contains the prayers which priests usually know by heart, but which students sometimes have difficulty in finding, because they are not gathered in one place.

There is a timely plea (on p. 33) to train our clergy and religious to deal intelligently with social problems. All who are interested in our schools will thank the author for demanding that our clergy be familiar with the science and art of education. Curious bits of information are scattered here and there. For instance, on pages 40-41, the reader will be surprised to learn of the amount of practical good for mankind that has been accomplished by men in jails. The prayer on page 125 "to be said during examinations" will probably be recited more frequently and more fervently than the "Prayers to be said at the resumption of classes after holiday periods" (quoted on p. 139).

FELIX M. KIRSCH, O.M.CAP.

Epistemologia, by Gerard V. Esser, S.V.D., *Domus Missionum ad St. Mariam*, Techny, Ill., 1934, pp. 243.

The difficulty which confronts the author of an introduction to scholastic epistemology is that of forcing the novice in philosophic speculation to see the basal problem of this field of knowledge. If he attains that objective, he must still face the issue of stating with clarity the elusive systems of epistemology which modern thought has evolved, and he must then approve or disapprove of these systems on the basis of scholastic principles.

Father Esser has met these difficulties with considerable competence. He follows the familiar contours of treatment, and he is always on the side of the angels. He is aware of current epistemological ideology; he is even conversant with some American thought on this subject.

If a minor criticism of his book may be permitted, he defers too much to the discussion of out-moded topics, which of necessity foreshortens the space which could have been allotted to questions of more moment. The author seems at times to have missed the essential significance of various modern schools. For example, the idealism of today is not refuted by proving the objective existence of material bodies. The idealists of our time are epistemological realists. They simply deny the existence of matter which stands outside of any implicative relationship to mind; spirit is of basal logical significance in the world of nature.

The book lacks careful editing. Especially is this true of the lack of uniformity in referring to citations from other books.

JOSEPH T. BARRON.

Parent and Child. An introductory study on parent education, by Edgar Schmiedeler, O.S.B., S.T.L., Ph.D., and M. Rosa McDonough, Ph.D. New York: D. Appleton-Century Company, 1934. Pp. xi+301. Price, \$2.25.

Wise teachers have long ago recognized that the school at best is a makeshift, and that the home is the school of schools. Hence all teachers must regret the fact that the home today is not measuring up to what is rightly expected of it as a school for child training. Most observers will agree with the charge made by the Holy Father in his Encyclical on the *Christian Education of Youth*: "We wish to call your attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory life, which are certainly of far less importance, are prepared for by long and careful study; whereas, for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares."

To remedy this situation is the purpose of the present book. The mere fact of parenthood does not confer either the necessary knowledge or skill to bring up children properly. On page 287 of *Parent and Child* we have the account of a mother whose name may be legion. This mother brought her boy to the hospital to be treated for a strange illness which attacked him every morning and every afternoon and which forced him to go to bed. But after a short time of rest in bed he would recover and suffer relapse only when school time approached. A slight knowl-

edge of defense reactions would have enabled this woman to diagnose her son's strange illness and treat it herself.

Under the skillful hands of the authors, everything connected with child training becomes interesting; for instance, the instruction given on page 84 ff. for developing proper speech habits. Some popular fallacies are corrected; for example, on page 93, the practice of teaching children, before they have learned the meaning of number names, to count from one to one hundred, or to say the tables of measure by rote.

Though *Parent and Child* is intended primarily for parents, it should be studied also by pastors and teachers. The book touches upon all phases of child training—the physical, the mental and moral, the religious, the social, and the emotional. While the authors include the findings of various modern child specialists, such as psychologists, sociologists, geneticists, and nutritionists, they have not overlooked the religious element in the child's training. They rightly consider religion the pre-eminent factor in the training of the child. They wisely counsel that in training children we should stress rather the love of God than the idea (p. 254) that "God is a tyrant constantly watching to find the little child doing some wrong and treasuring up wrong deed after wrong deed in order some day to exact rigorous punishment in reparation."

The rich material is presented in clear, simple language such as will appeal to the average reader. The discussion topics and the bibliography appended to each chapter will be welcomed by teachers and leaders of study clubs. The authors would be the first to disclaim completeness for their bibliographies. However, in the chapter on undesirable moral habits, there is a complete lack of bibliography on one of the most difficult problems of child training. In discussing the matter of training in chastity, the authors admit that "an excellent Catholic literature on the subject is now available." Yet they list nothing of this literature and content themselves with a reference to "a popular article" published in a magazine!

FELIX M. KIRSCH, O.M.CAP.

An Outline of Psychiatry, by John D. O'Brien, M.D. St. Louis: B. Herder Book Co., 1934, pp. xvii+260. Price \$2.00.

Every attempt to present scientific facts to readers who are not familiar with the science is confronted with several difficulties. One of these is a tendency to over-simplification, and another is lack of accuracy in defining and using the technical terms required.

These difficulties have not been successfully overcome in *An Outline of Psychiatry*. The first is shown in the author's discussion of the endocrine glands and in the rôle he assigns to the thalamus.

There are also errors in stating facts. One is surprised to read (p. 56) that there is but one parathyroid gland. Certainly standard works on anatomy state that there are several pairs of parathyroid glands. Another error is found in the author's discussion of Kretschmer's types. He says (p. 35) that men of this type (the asthenic) invariably develop schizophrenia or manic-depressive disorder. The word "invariably" is unfortunate, for many extreme asthenics never develop a psychosis. Kretschmer claims that persons of the asthenic type predominate in the cases of schizophrenia that he studied; while persons of pyknic type formed a large percentage of his manic-depressive cases.

Although it is sometimes allowable to give a new meaning to a word, this is hardly the case with such a common term as "adolescence". On page 55 and again on page 150 the author restricts the adolescent period to a few years—"approximately running from the tenth to the fourteenth year of life, adolescence is the threshold of adulthood," . . . This is not the generally accepted meaning of the term.

The definition of an idiot (p. 172) is rather amusing. We read: "The idiot is a stupid child with a vacant look, either very irritable or quite placid." There follows a short description of the idiot, and finally (p. 176) we find the real scientific definition of the term idiot, i. e., one whose I.Q. is 30 or less.

Many will object to the statement (p. 173) that in morons "the defect particularly noticeable is in the moral sphere." Many will also disagree with the author when he says that morons are always a menace to society.

It is unfortunate that in discussing the work of Binet and

Simon the author neglected to mention and to take his examples from the Stanford Revision, since that is the form of the Simon-Binet scale largely used in this country.

It is to be hoped that if there are future editions of this book the errors pointed out above, together with others, will be corrected and the book made the useful work that it ought to be.

J. EDWARD RAUTH.

Social Studies. by Burton Confrey, Ph.D. New York: Benziger Bros., 1934, pp. xxiv+1,024.

Not since Monsignor Pace and Dr. Shields worked out the plan basic to the Catholic Education Series have we had a volume that has so practically employed the principle of correlation in its formation as has this timely volume from the pen of Dr. Confrey. What Pace and Shields did with the principle of correlation in the educative process for the grade-school period, Confrey has done for the high school and college periods in this volume entitled *Social Studies*. The dominant aim of this work is to instruct the students how to apply Christian principles in their daily conduct in the world of which they are a part.

In the first part, the basis of Christian social life, as seen in such institutions as the State, the home, the school, and the part to be played by educated Catholics, both in participation and influence, are presented in a series of concrete problems. Their solution by the student will lead to a functional grasp, on the part of the students fortunate enough to have this volume as a text, of the meaning and the import of the Christian basis of society. This "learning by doing" feature of the technique of this section is admirable. Its naturalness appeals, its motivating force grips and impels, its informality holds the interest. These are just a few of the effects of this feature of method suggested by Dr. Confrey. Teachers who desire to free themselves from stiff formalism in teaching will find in the method here employed a concrete illustration of how to appeal to the intellect, the will and the other powers of the pupil in a well-balanced and orderly manner. The dynamic method has here its best proof and defense.

The second part of this work is a veritable storehouse of the best on the principles of the social sciences that has appeared in

current literature. Its contents give every student a bound copy of what periodicals, newspapers, reviews and reports under Catholic auspices have said on the concrete application of the principle of social sciences. The arrangement and the interlocking of these readings with the work of the first part has gone far to solve the perplexing and time-consuming problem of getting the most out of supplementary readings.

What the first part of this volume will do for the students, the third part will do for the teachers, and we trust they will be numerous, who are to use this volume, namely, guide them and assist them in this work of prime importance, the teaching of social sciences. The richness of suggestion and reference in this part of the work every teacher will acknowledge after a few days' use.

Commendable indeed are the pedagogical features of this work. They should be carefully examined by every teacher, no matter what subject the teacher professes. From the content point of view as well is this volume of Dr. Confrey both useful and timely. We are certainly at the cross-roads in America today. It is essential that we grasp and follow a philosophy of life that will lead us out of the present stressful conditions. In this volume the reader will find just such a philosophy of life. It is this feature that makes the volume of practical worth to all who are honestly striving to formulate sound principles which will integrate the individual and society.

LEO L. McVAY.

Publications of the Tercentenary Commission of Connecticut, separate brochures printed by the Yale University Press, 1933-1934 (Continued).

Boundaries of Connecticut (38 pp.) by Roland M. Hooker traces the conflicts over boundaries between Connecticut and her neighbors—intricate difficulties which today have only an antiquarian interest. The struggle of Connecticut to retain modern Westchester County was alone of real importance; the disputes over gores and juts in the northern line were as trivial as the bickerings of farmers over the accuracy of a surveyed fence-line. It was not an easy subject to handle, and it would seem that this brochure definitely ends the matter as far as the local historian need concern himself.

Roland Mather Hooker in *The Spanish Ship Case* (34 pp.) outlines the confused facts and testimony concerning the Spanish *scow* which sprang a leak while in Caribbean waters and was sailed into the harbor of New London (1752) by Connecticut mariners only to be grounded and wrecked possibly with intent because of hatred of Spaniards and a desire to ruin a vessel which had been recently captured from the British. The poor Spanish captain led a merry life, deceived by crooked agents, defrauded and robbed on all sides, for the ship carried a cargo worth several hundred dollars, caught in the maelstrom of local politics and a conflict between the officials of New London and those of the State, and enmeshed in laws and regulations beyond his comprehension. Governor Wolcott fell a political victim to the affair, and was defeated for re-election by Fitch. The Secretary of State for the southern department and Pitt were most critical of Connecticut's failure to protect ship and cargo; a Spanish ambassador at the Court of St. James was replaced; the State of Connecticut lived some years under the fear of being compelled to pay the Spaniard's outrageously exaggerated claims. In the end the matter was never settled, the Seven Years' War having conveniently intervened.

Lawrence H. Gipson's *Connecticut Taxation, 1750-1775* (41 pp.) is a reprint of two scholarly and scientific articles from *Essays in Colonial History* (Yale Press, 1931) and the *American Historical Review* (Vol. 18, 721 f.), which demonstrate according to the substance of the author's conclusion: Connecticut paid no direct taxes to Great Britain; her towns were heavily in default to the provincial treasury; the per capita provincial tax of 1s. 9d. in 1750 rose only to 8s. 3d. at peak costs during the French and Indian War and remained at about 17½ pence from 1770 to the Revolution; the French and Indian War cost the colony about £259,000 sterling; that the colony kept her financial resources secret; that wealth was increasing rapidly prior to the Revolution; that the autonomous colony paid scant attention to imperial regulations unless they conformed to her interest; that back taxes owed by the towns aided the colony in fighting the Revolution. Dr. Gipson concludes: "It is, indeed, one of the ironies of history that the munificence of the mother country to Connecticut in her hour of need should ultimately have been returned by the colony from the muzzles of the guns of her embattled farmers."

In a double number, Mrs. Mary Hewitt Mitchell describes *The Great Awakening and Other Revivals in the Religious Life of Connecticut* (59 pp.), which can be recommended to students of American ecclesiastical history who would understand and appreciate the religious foundations of Connecticut towns, the Saybrook and Half-Way Covenants, Old Lights and New Lights, the psychology of revivals from 1735 to 1837, which curiously enough were frequently concurrent with financial panics or local depressions, the character and methods of the more noteworthy revivalists, and the Reverend Horace Bushnell's criticism of revivals and the teachings which occasioned them. Revivals when divorced from fanaticism served a useful purpose. They spurred smug, settled ministers into action. They stemmed the advance of deism by making orthodoxy as popular as it was socially profitable. They aided in the growth of non-conformist societies. They intensified the Protestantism of the descendants of the founders. In the conclusion of the author, there can be little question: "Though the dreams of establishing a religious Utopia in the New World had vanished, though the outward forms of religion had undergone various changes, and though even theological views had become modified, the faith of the fathers was still in essential spirit the faith of their descendants."

Professor Charles M. Andrews, the authority on American colonial history through whose seminar a number of the writers of these brochures found their "calling" as historical students, has two brochures, *The Connecticut Intestacy Law* (28 pp.), a revision without footnotes of an article in *Selected Essays in Anglo-American Legal History*, and *Connecticut and the British Government* (35 pp.) reprinted from *Fane's Reports on the Laws of Connecticut* (as edited in 1915). New England reproduced Old England's agrarian system with feudalism left out, and in place of primogeniture it developed a scheme of the equal distribution of lands of a person dying intestate between all the children saving a double portion for the eldest son. This combination of Kentish gavelkind and the Mosaic Code would prevent the building up of large landed estates and the engrossing of large tracts of land in few hands. Again it encouraged peopling of the land. This New England practice was firmly imbedded in Connecticut prior to the formal law of 1699 which guaranteed a third to the wife plus her dower rights and equal

shares to all children save the eldest son who rated a double share. This was of course inconsistent with English law and the provision of the Charter which provided that no colonial act should be contrary to the laws of England. Hence opponents of the Charter and Connecticut ways used this non-conformity to fortify their charges against the colony. Finally John Winthrop of New London, in whose veins gubernatorial blood flowed, contested the distribution of his father's estate (1717) and demanded all the real estate. In the local court, he lost; but the law was disallowed by an Order in Council. The case dragged along; Fane, counsel of the Board of Trade, perused the colony's body of laws, and the Board of Trade itself made representations to Parliament urging that the old land-holdings be not upset, that the intestate law conform with English practice, and that the Charter be amended. Parliament did not act. Massachusetts won an intestacy case in Privy Council; a second case was dismissed (1745); and no further appeal was made. For the time, it looked bad for liberal government in Connecticut and for the democracy of equality among children. With the Revolution, equal distribution of intestate estates became general with the result that landed properties and family lines have not been fostered: shirt-sleeves to shirt-sleeves in three generations.

Connecticut, like Rhode Island, or like a modern self-governing dominion, was quite outside the colonial empire, and so regarded herself under her generous interpretation of the Charter. She contributed little to the advantage of the mother country and kept herself almost unknown to the authorities at Westminster. She did many things not provided for in the charter, and some things which were derogatory to the crown prerogatives. From Connecticut, the crown received no revenue. Co-religionists of the king were persecuted politically and socially. Rightly might the Board of Trade complain that Connecticut was heard from only when she needed countenance. Whig hostility to Tory plans of imperialism, and skilful colonial agents like Jeremiah Drummer (1710-1730) who compiled an elaborate *Defense of the New England Charters*, partly explained the retention of the charter and the republican independence of English control. All constitutional efforts to bring the colony into closer association with the empire, all efforts to obtain copies of her enactments, any suggestion of a disallowance, and

any appeal to the Privy Council were regarded by local independents as intolerable measures. Not until Francis Fane became counsellor of the Board of Trade were the laws of Connecticut thoroughly considered, including the severe penal code—Mosaic law and all. Fane's comments are thoroughly considered by Professor Andrews. Yet nothing much came of that lawyer's criticism, and the least governed spot in the British empire became the most rebellious a few years later.

Dorothy Deming has a detailed study of Connecticut beginnings in *The Settlement of the Connecticut Towns* (75 pp.) which carries the story into the first years of the eighteenth century. William E. Buckley offers an historical apology in *The Hartford Convention* (29 pp.) in which he follows to a large degree S. E. Morison's *Life and Letters of Harrison Grey Otis*. As history, it is a little too plausible, too obvious a defense of the Federalist treason during "Mr. Madison's War" and of the twenty-six "wise men of the East" who would turn back the clock. Hardly enough attention is paid to the theory of John Quincy Adams that the Convention would establish a New England Confederacy if the war continued, but peace made the amendments and the poor delegates, who were sent to Washington with the resolutions, as ridiculous as they were unnecessary. The treason would be more odious if it had not such social, religious and economic respectability, yet it is doubtful if the leaders could have carried their party, let alone their states, behind them, and even more doubtful if they would have risked their estates.

Two of the ablest and most valuable contributions are from the pen of Jarvis B. Morse: *Under the Constitution of 1818, the First Decade* (20 pp.) and *The Rise of Liberalism in Connecticut, 1828-1850* (45 pp.). The Charter of 1662 with slight modifications during the Revolutionary War finally gave way to the conservative, but more democratic Constitution of 1818, which with some amendments has done rather well until the present time despite the "rotten and pocket borough system." It was the victory of dissenters, rationalists, and Jeffersonians over the Federalist, Congregationalist Standing Order, and no idle victory for it prepared the State for the modern era, new business and new men. Religion was not destroyed, but the privileges of established ministers and of the town-churches were curtailed

to the advantage of the various denominations. And, with time, democracy became a fact, schools became non-sectarian; taxes were made less burdensome for the poor and the small farmers; aliens were allowed to hold land without petitioning the legislature; the senate became more responsive to the popular will; and the governor's veto failed to develop in the face of legislative opposition. There was no rushing headlong toward democracy but an easy and steady approach in that direction.

The account of Connecticut from 1828 to 1850 is largely drawn from this superb study, *A Neglected Period of Connecticut History* (Yale Press, 1933). There is noted the improvement in agriculture, which remained the state's chief source of wealth until after the Civil War, in sheep and cattle breeding, and in turnpike roads and river navigation, the rise of million-dollar manufacturing corporations about 1850, and the promotion of inventions. In the religious life of the commonwealth, Congregationalism retained its social and numerical position; Episcopalians increased to nine thousand; Methodists and Baptists were given little encouragement; newly born sects found the soil unfertile; and the Catholic Church had few adherents until at the close of the period under discussion. And then the Irish built the Farmington Canal and the railroads, furnished cheap labor at unrestricted hours for the factories, and incidentally aided aided in amassing Connecticut's first great fortunes for their employers. Professor Morse notes a growing liberalism in many ways: relaxation of Sunday blue-laws; a half-hearted acceptance of circuses and theatricals; prison reform; improvement in female education; religious liberty for Jews; abolition of property qualifications for voting or serving on juries; and the abolition of imprisonment for debt for women in 1826 and for men in 1837. In education and in colleges there was an advance, but in letters Connecticut showed less progress than in mechanical inventions.

RICHARD J. PURCELL.

A Primer of Prayer, by Rev. Joseph McSorley, C.S.P. New York: Longmans, Green and Company, 1934. Pp. viii+120. Price, \$1.25.

No reader of *A Primer of Prayer* will be surprised to learn that the first edition of the book was exhausted after a few weeks, or that in December, 1934, the volume was the best seller

among the publisher's religious books. No reader, once he has started on the book, will fail to read it through to the end. Also every reader will be eager to share the precious find with his friends. Therefore the present writer would urge every reader of *The Review* to give the book a trial. Teachers will find the book helpful not only for themselves but also for training their pupils in the essential art of prayer. Every teacher, whether he be a novice or a veteran in the spiritual life, will learn a great deal from the book. He will see that the subject of prayer and of meditation in particular can be made a fascinating thing. Father McSorley knows the mentality of the present age, and presents the subject of prayer in language that appeals to the man and woman of today.

Amid the wealth of riches, it is difficult to say what will be treasured most by different readers. Many readers will be consoled by what is said on the subject of distractions. Others will get a new viewpoint from the plain talk about the influence of daily conduct on progress in prayer. The chapter on "Abandonment" should give new courage to many anxious readers. In his next edition the author should call attention to the excellent book just published on the subject of abandonment: *The Gift of Oneself*, translated from the French of the Rev. Joseph Schryvers, C.S.S.R., and published by Carmel, Bettendorf, Iowa.

Father McSorley did well in appending a short list of books on Prayer. But why hide the name of Burns, Oates, and Washbourne under the mysterious symbol, B. O. W.? Readers, not familiar with Latin, may also be annoyed by the Latin titles of certain prayers given in the body of the book.

FELIX M. KIRSCH, O.M.CAP.

Medical Mission Vocations, by Rev. Michael A. Mathis, C.S.C.
Catholic Medical Mission House, Brookland, Washington,
D. C.

In this brochure Father Mathis sets forth the "almost unlimited opportunity for rendering medical relief in foreign mission lands," describes the course of training given future missionaries in the pioneer religious community for medical mission work, the "Society of Catholic Medical Missionaries," founded by Dr. Anna Dengel at Washington, D. C., in 1925, and gives the qualifications necessary for membership in this community.

In the course of a brief history of Catholic medical mission effort Father Mathis brings out the disconcerting fact that "In India, for example, there are at most only fifteen Catholic hospitals and only a few dispensaries manned by professional personnel, as compared with 675 hospitals and dispensaries of non-Catholic missions."

The brochure, which will be found enlightening and inspiring by those young women looking forward to embracing the missionary vocation, may be had on request from the Catholic Medical Mission House, Brookland Station, Washington, D. C.

Books Received

Educational

Bluemel, C. S., M.D.: *Stammering and Allied Disorders*. New York: The Macmillan Company. Pp. vi + 182. Price, \$2.00.

Bossing, Nelson L., Ph.D.: *Progressive Methods of Teaching in Secondary Schools*. Boston: Houghton Mifflin Company. Pp. xv + 704. Price, \$2.75.

Bowman, Isaiah: *Geography in Relation to the Social Sciences*. Part V. New York: Charles Scribner's Sons. Pp. xvi + 382.

Counts, George S.: *The Social Foundations of Education*. Report of the Commission on the Social Studies. Part IX. New York: Charles Scribner's Sons. Pp. xiv + 579.

Griffith, Coleman R.: *An Introduction to Educational Psychology*. New York: Farrar and Rinehart, Inc. Pp. xiv + 754.

Horn, John Louis, and Chapman, Thomas White: *The Education of Children in Primary Grades*. New York: Farrar and Rinehart, Inc. Pp. ix + 291.

Kelley, Trueman L., and Krey, A. C.: *Tests and Measurements in the Social Sciences*. Part IV. New York: Charles Scribner's Sons. Pp. xii + 635.

Logasa, Hannah: *Historical Fiction and Other Reading References for History Classes in Junior and Senior High Schools*. Philadelphia: McKinley Publishing Company. Pp. 144. Price, \$1.00.

Murphy, C. R.: *Algebra Workbook*. Milwaukee: The Bruce Publishing Company. Pp. 70. Price, \$0.44.

Newlon, Jesse H.: *Educational Administration as Social*

Policy. Report of the Commission on the Social Studies. Part VIII. New York: Charles Scribner's Sons. Pp. xiv + 301.

Report of the Superintendent of Education of the Province of Quebec—1933-34. Quebec: Rédempti Paradis, King's Printer. Pp. 244.

Selected References in Education, 1934. Chicago: The University of Chicago. Pp. 189. Price, \$0.90.

Textbooks

Alpha Individual Arithmetics, Book Eight Part II. Complete and Unified Text-Workbook-Tests. Boston: Ginn and Company. Pp. 186. Price, \$0.48.

Allen, Gay Wilson, Ph.D.: *American Prosody*. New York: American Book Company. Pp. xv+342.

Chamberlain, Rudolph W.: *Beacon Lights of Literature*. Books, I, II, III, and IV. Syracuse, New York: Iroquois Publishing Company, Inc. Pp. 963; 973; 909; 905.

Donnelly, Francis P., S.J.: *Cicero's Milo*. A Rhetorical Commentary. New York: Fordham University. Pp. 123. Price \$1.25.

McAndrew, William, Editor: *Social Studies*. An Orientation Handbook for High School Pupils. Boston: Little, Brown and Company. Pp. 465. Price, \$1.60.

Millikan, Robert Andrews: *Electrons (+ and -). Protons, and Cosmic Rays*. Chicago: The University of Chicago Press. Pp. x + 492. Price, \$3.50.

Rogers, Lester B., Adams, Fay, and Brown, Walker: *Story of Nations*. New York: Henry Holt and Company. Pp. ix + 625.

General

Orchard, W. E., D.D.: *The Way of Simplicity*. New York: E. P. Dutton and Company, Inc. Pp. 321. Price, \$2.00.

Ward, Leo Richard: *Values and Reality*. A Preface to Sane Living. New York: Sheed and Ward. Pp. 331. Price, \$3.00.

Pamphlets

Cole, Luella, Ph.D., and Ferguson, Jesse Mary, Ph.D.: *Students' Guide to Efficient Study*. New York: Farrar and Rinehart. Pp. 38.

Heisenfelt, Kathryn: *Mr. O'Grady's Party*. A St. Patrick's Day Play in One Act. Milwaukee: The Catholic Dramatic Movement. Pp. 24. Price, \$0.30.